

Missions

A. Baptist Monthly Magazine



The American Baptist Foreign Mission Society

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BEREAN MISSION



JEFFERSON AVE. MISSION



Woodward Avenue Baptist Church, Detroit
Meeting Place of the Northern Baptist Convention,
with two of its Missions



GRAVE OF ANN HASSELTINE JUDSON

Promises of Burma

By W. A. Seward Sharp

WRITTEN UNDER THE HOPIA TREE AT AMHERST BY THE SEA,
NEAR THE GRAVE OF ANN HASSELTINE JUDSON, APRIL 20, 1896

I sat alone on the wave-washed shore,
My eyes on the boundless sea;
My mind turned back to the Word of God
And its lessons there for me.
Oh, shall there come from this darkened land
As the sands that are on its shore,
By the grace of God a numberless band
To praise Him forevermore?

It shall be so, for his Word is sure,
He'll bury their sins for aye;
To the praise of God they shall ever walk
The straight and the narrow way.
The faithful ones who have labored here
In the sea or ashore may sleep, —
Till the waves shall cease on these sands to break,
Salvation shall onward sweep.

This land shall know of the Saviour's love,
All nations shall join the song
That around the throne the redeemed ones sing,
A numberless blood-bought throng.
And when at last, by the crystal sea,
The Lord shall reveal his own,
We will join the song of the host redeemed
With angels around the throne.



VOL. 4

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No. 5

What He Who Runs May Read



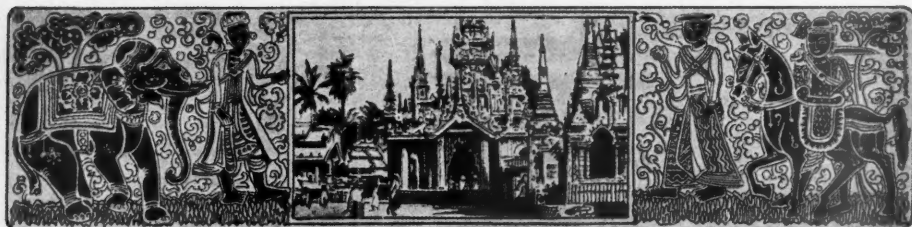
HE startling events of the past month have occurred in our own country, and have been the result of natural causes seemingly unavertable. First came the terrible destruction at Omaha and other points through cyclonic storms sweeping over the middle west and southwest. Life and property suffered heavily. Scarcely was this news realized before the floods came in Ohio and Indiana, bringing death and destruction to Dayton, Columbus and many other places. For several days the country was thrown into gloom by the news reports, which later proved unfounded as to the immense loss of life at first announced. In other respects the conditions have been distressing enough and the year will long be remembered for storm and flood.

¶Such calamities bring one blessing in their train. The ready response from all sections to the appeals for aid proves the inherent sympathy of the people with those in distress, and the real humanity comes out in the most gratifying way. It is always good to feel the heartbeat of the people.

¶The most that can be said at date of going to press is that the missionary societies close the year with a sufficient advance in receipts over last year to claim \$50,000 of the conditional offer made.

¶The Balkan Allies have continued their victories, and Adrianople finally surrendered. The Turkish commander however destroyed the holy places, to save them from profanation. Constantinople alone remains to the Turks, and nothing but the strong hand of the powers can keep for Turkey this last hold on Europe. Just how the readjustments will be made is uncertain, but there is no question that a new order begins in the territory so long under Moslem domination. Now is Christianity's opportunity in the Near East.

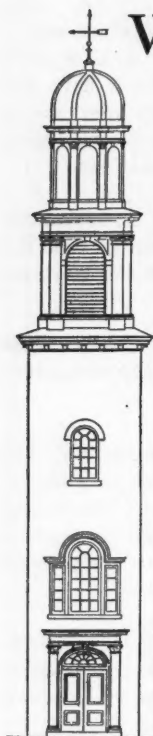
¶MISSIONS wears a smiling face in this May anniversary issue. The cover is one of the most striking likenesses of a world leader worthy of enduring world honor. The leading article by Dr. Hill breathes the spirit of missions and is a fitting capstone to his series. Detroit as the Convention city claims attention. Dr. Dearing's review of conditions in Japan is the kind of article that gives permanent value to the magazine. Burma begins to hold our interest for the centennial year. The field news is especially attractive. The number throughout is of the kind that, as one correspondent informs us, kept him up until after two in the morning because he couldn't find a stopping place until he reached the name of the printer on the last page of the cover. May is excellent, but don't miss June!



The Century's Capstone

By Rev. James L. Hill, D.D., of Salem, Mass.

WHAT NAMES ARE THESE? — STEERING BY THE DIVINE COMPASS —
MEMORY COMFORTING SORROW — THROUGH SALEM DOORWAYS — PROVI-
DENCE NEEDS NO ADVICE — THE HOME BASE — INDIA AND THE INDIAN
FIRST FOREIGN, FIRST HOME MISSIONARY — HAD MANY PRECIOUS PARTS



Salem to the celebration of the birthday of Missions. In the life of a child this anniversary is a marked event, but when races and a millennium are contemplated

WE have unveiled the lettered bronze with felicitations on every side. In rising to the occasion that elicited the good wishes of all, it was affecting to see the church respond to the salutations, the cheer and the joy that characterized the unusual public outdoor demonstration. Hymns and music had been provided by Miss Emilie S. Coles, sister of the donor, Dr. J. Ackerman Coles of New York, the words being written by their father. Thus the tablet was brought forth with shoutings, crying, "Grace, Grace" to it. Persons on the street, riding by, can read the inscription. It gives power to make the past vivid and brings five heroes back through one hundred years. Sunday, February 23, was given by the Tabernacle Church of

the century becomes the unit. The miracle which was wrought in the United States one hundred years ago is beyond the pen of the historian and the power of speech. Provincetown and Plymouth have been duly honored with monuments to the Pilgrims, and Cape Ann with a monument to the Puritans, where at Fort Stage Park, in Gloucester, a boulder is marked by a tablet. Salem stood next in order for the historic distinction which, by a happy inspiration, Dr. Coles has set up, in honor of Judson and his associates. The stray Indians who once roamed over these acres had an odd superstition that, on penalty of never prospering more, it was necessary for them never to pass the grave of certain famous persons without laying and leaving some token of regard thereupon. Let us not be less reverent than they. On the site of the haystack at Williamstown, "for once in the history of the world a prayer meeting has been commemorated by a monument." For once, probably for the first time in the history of the world, the laying on of hands is immortalized by a munificent, highly artistic memorial.

"Let me review the scene,
And summon from the shadowy past
The forms that once have been."

Here in this Antioch, American disciples were first called missionaries. What names are these upon this tablet. These are the first men that ever traversed the sea to carry abroad, as Americans, the Gospel of great David's Greater Son. As Bezaleel

nant at the head of the unorganized sacramental host until it had rest in the zayats of darkest India, completing thus a sacred chapter in the world's history.

"Aye, call it holy ground,
The place where first they trod."



TABLET SET IN THE TABERNACLE CHURCH YARD AT SALEM

and Aholiab were distinctly inspired to "devise cunning works," and Edison and Bell to invent instruments and to solve mysteries in the material world, and as Nature must first lay on her hands of wondrous anointing, so these chosen servants were ordained to enter a door of amazing opportunity. It is touching, almost unaccountable, to see how solitary these devoted spirits were, at certain points, as they bore the Ark of the Cove-

In these days when the business instinct is uppermost, it sobers one to find, with patient, hidden work coming to light, that the epochs which are redeeming and expanding overshadow all others in influence and importance. The Sacred Seven who gave their lives first for American Liberty on the Green at Lexington had nothing to rest on but their faith and their hope. They became the inspiration and the spur of patriotism in

this land forever. The five men whose names are engraven here must now have the distinction of showing to all who shall come after them, how excellent and how elevated humanity can become. Though dead they yet speak and will continue to speak until the last syllable of recorded time.

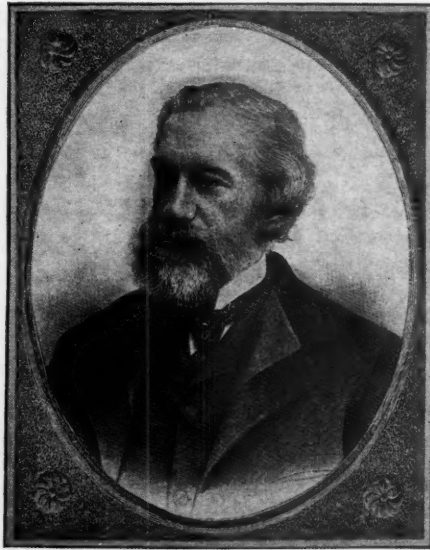
THE LION OF THE TRIBE

What names are these? The first is the monarch of missionaries. As the world grows familiar with Judson's formative work, the more impatient we become that no missionary figures among those elevated to a prominent niche in the semicircular colonnade connecting the Hall of Philosophy and the Hall of Languages on the Hudson facing the Palisades where one hundred and fifty illustrious names, approved by one hundred judges, are being inscribed. Only thirty names were approved by the judges out of two hundred submitted, and Judson had received more than thirty votes. We have no Westminster, nor have we, even in the Statuary Hall in the Capitol, any choice collection of the nation's most famous dead, by reason of the restriction that limits to a representation of two a state that already figures so largely in the Honor Roll in the colonnade at the University of New York. But reverence ennobles the mind. The past refines. When all is money, let us have some mind, and memory, and association. The impression left by clergymen upon their families is lasting. Judson was the son of a minister and left a son who is a distinguished minister. We think reverently of the tied hands of Jesus and turn to see Judson with his bound feet.

OUR HONORED HEROES

What names are these? Here is the beloved disciple. He seemed to fill the eye of his teachers and friends. "He was ordained and stamped a missionary by the sovereign hand of God." "God calls me to the heathen." Such was the divine commission felt by Gordon Hall. Here again is a name shining apart, a pole star, others forever can only approach it. It is the name of the first man from the

western world to gain a Christian trophy. There is the East, there is India and here is the first man from this side of the sea to gather the first fruit of the cross. Here is the first man from these two continents to come with rejoicing, bringing a sheaf with him. Such honor belongs to Samuel Newell. At a great national missionary demonstration at Andover, the chief orator of the occasion held that these early missionaries rendered their best service in the reflex



J. ACKERMAN COLES, M.D.

Who has given two Tablets to Salem, and a Tower and Chimes to Rangoon

influence of their work on the churches at home. With a distinct feeling that this is an exaggerated expression, still if one understands the attitude and condition of the churches and denominations at the time of the ordination, the benefit rendered by these men in this direction was simply immeasurable, and Samuel Nott and Luther Rice, both having early returned to this country, were great factors in this good result. Nott was an active, solitary, speaking representative of this missionary band for nineteen full years after all his early associates at Salem were wearing their crowns. Luther Rice, while he lived, probably did as much as all the rest together to establish the home base without which there can be

no permanent foreign missionary work. These men have done more than their part to exalt character, stir chivalry and heroism and, by a reflex influence, intensify religion in the home churches. They developed an unexpected situation out of which was made a deep impression touching the immortality of goodness and usefulness. How few the memorials of the savage, but such is the vitality of goodness, that, doom it to silence and the stone shall cry out of the wall, and the beam out of the timber shall answer it. We always think of these men as young. Their life closed at its climax. Others grow old, but these sons are endowed with immortal youth. At the century's end we have come to wipe away the dust from the earlier picture of them, as we know it, at their ordination, to retouch it and reframe it, and to hold it up to men, that they may admire it.

Spirits of Worcester and Bolles and Sharp and Cornelius and Evarts and Norris and Morse, are ye here entering with us into the thoughts of this centenary? Spirits of our beloved and honored heroes whose virtues and adventurous faith we are celebrating now, could we drop the veil for the moment, should we not see you close around us?

"Hark! hark! my soul! angelic songs are swelling,
O'er earth's green fields and ocean's wave-beat shore."

THE TOWER OF SALEM

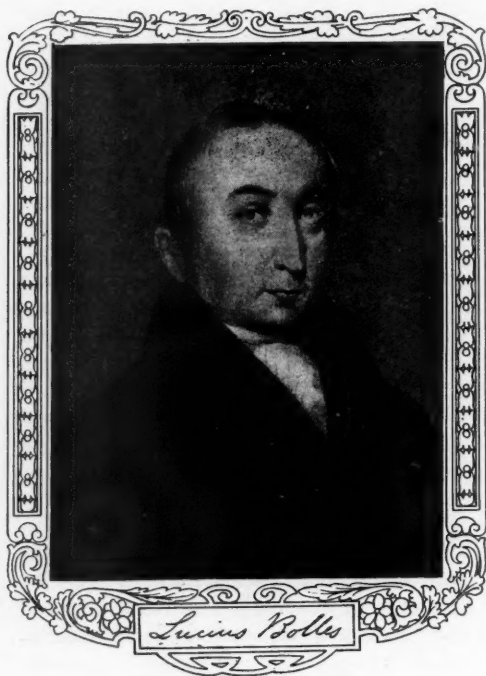
It is said that on the outward voyage of Arctic expeditions, the crew will assort itself, some looking abaft on receding scenes, full of suggestion, memory and interest; others are inclined to look forward, only to conjecture the future and to tell over to one another their hopes. Exactly so is it as we turn from one century of missionary effort to a new one. We signalize, on the one hand, the depth of our feeling, because the Lord has visited his people and the place of his feet is glorious, while on the other hand, a distinct purpose springs up to carry inspiration and a new force into the future. So one gift of Dr. Coles illumines the past. For fresh animation henceforth he has been graciously led to take over into

Burma, and to erect at Rangoon, the chief centre of the Burman Baptist mission field, where all can see it, The Tower of Salem. This is to be inspirational. In it will be placed Westminster chimes, which may be heard under favorable conditions at a very great distance. The peal in the Metropolitan Tower, New York, has frequently been heard by voyagers at sea beyond Sandy Hook and yet so soft are the tones that they are listened to with pleasure by visitors to the observatory gallery, one story below their location. There is a different score for each quarter of the hour, which is followed on the hour by the straight boom of the clock which visitors to London remember with so much pleasure. The arrangement of the notes was first introduced over a century ago in St. Mary's, Cambridge, England, from an air which is said to have been composed by Handel. It was copied later for the Houses of Parliament, Westminster. Four notes are struck at the first quarter, eight at the second, twelve at the third and sixteen at the hour, followed by the hour stroke on the largest bell. The beautiful colonial tower that adorned the old Tabernacle Church, through which the first missionaries passed, is to be reproduced at Rangoon. The Tower of Salem will be built of brick. The clock will have four dials. The largest bell will weigh a thousand pounds. It will always be a satisfaction to MISSIONS to know that this magazine was not without its specific influence in installing both the tablet and the Tower of Peace with clock and chimes.

STILL ANOTHER GIFT

There is a further fact which Dr. Coles has desired to memorialize. Mrs. Judson, mother of Edward Judson, D.D., and Adoniram Judson, M.D., of New York, came out of the First Baptist Church in Salem. She was remarkable for personal beauty, for her graceful figure and carriage and for her superior talent. While prejudice existed, still the government readily appropriated money to secure schools like those established by Mrs. Judson at Tavoy. There is no trouble about introducing religion into schools if it can be carried in the person of a woman of such

grace and accomplishments. Salem people are much impressed by the fact that her education took place in the atmosphere of schools and only in small part by the use of their facilities. Her gifts were native. Other young people in Salem had the advantages which were denied her, and she gained more than most of them, by absorption. It is possible to look upon two young people today where one has been long at school and the other has not and be unable to tell which one had the privileges, which the other may quite as well exemplify. Mrs. Judson's translation of Bunyan's



Pilgrim's Progress into Burmese is a classic. Twenty of her hymns were the best that were contained in their early Book of Prayer. By a strange coincidence, Dr. Lucius Bolles became the first paid secretary of the Baptist Foreign Missionary Society. It was doubtless through his influence that George Dana Boardman, to whom Mrs. Judson was first married, came to Salem under the auspices of the Clarkson Society to teach the negroes here. There were about a hundred negroes in Salem at the close of the Revolutionary War. They had a separate

school until at length they thought it drew undue attention to their racial complexion and it was abandoned. We have an easy way of showing the high quality of talent possessed by the Boardmans by turning aside to see the type of mind which their son, George Dana Boardman, distinguished and titled throughout a long and brilliant pastorate in Philadelphia, exhibits. A son must be well born and inherit abilities of the first order to rise to such eloquence and vigor and nicety of expression as he employed in writing the inscription on his father's monument. Here is a model in English rhetoric. Among the inscriptions currently known, not a dozen in our language will equal it and none will surpass it. On one side of the monument are these words:

Sacred To The Memory Of

George Dana Boardman

American Missionary to Burma

Born, Feb. 8, 1801. Died Feb. 11, 1831.

His epitaph is written in the adjoining forests.

On the other side is this inscription:

"Ask in the Christian villages of yonder mountains — Who taught you to abandon the worship of demons? Who raised you from vice to morality? Who brought you your Bibles, your Sabbaths, and your words of prayer? Let the reply be his eulogy."

Is not that fine? Is not that exquisite? If a person thinks that a composition of this order is easily written, let him try to produce it.

THROUGH SALEM'S DOORWAYS

I know of no other prettier illustration of memory comforting sorrow. If George Dana Boardman suffered sorrow, think what a memory was given him, as a priceless treasure. Now of course Dr. Judson's greatest work was accomplished while he had "Our Sarah" of Salem as his helpmeet. His biographers go so far as to regard his work as substantially done at the time of her death, so that Dr. Judson stands in a peculiar relation, not only to the Tabernacle Church where he was ordained, but to the First Baptist Church out of which the second Mrs. Judson came, to whose pastor, Dr. Bolles,

Judson made his first appeal for support on reaching India, having espoused the Baptist faith. Thus Dr. Judson and Dr. Bolles became fast friends. Dr. Judson was the beneficiary. Dr. Bolles officially became responsible for his support, and so between these two saintly men peculiar intimacy was developed. Dr. Coles desires to memorialize these striking facts and hence he offered to raise on the grounds of the First Baptist Church in Salem a flagstaff, seventy-three feet above the ground, and swing upon it a flag, twelve feet by twenty feet nine inches, having the full forty-eight stars. The church yard is adjacent to the grounds of the three county court houses in Salem. Good citizenship must recognize both school and church as civic forces. God's chosen people could hardly distinguish, as in the love for Jerusalem, between their patriotism and their religion. Giving hath a divinity all its own. The Lord, and the same may be said of each of us, — every one is godlike in this, — loveth a cheerful giver. We may judge a man by what he loves and honors and lavishes his money to embellish. Animated by the events which these gifts occasion, and participating in the pleasure of receiving them, our hearts warm towards him who has so handsomely memorialized these immortal beings that were not born to die. May there be borne to him, through this magazine, our fervent wish that in the future — and we sincerely hope that under a beneficent providence it may be long — he may have the blessing of our fathers' God, and that reaching out to him there may come a vision of Hands Across the Sea.

INSCRIPTION ON TABLET

PRESENTED TO THE
FIRST BAPTIST CHURCH
BY
ACKERMAN COLES, M.D., LL.D.,
1913,
TO MARK CENTENNIAL
OF THE ORGANIZATION
IN THIS CHURCH OF THE FIRST FOREIGN
MISSIONARY SOCIETY
AMONG BAPTISTS OF AMERICA.
FIRST PAID SECRETARY
BEING PASTOR LUCIUS BOLLES, D.D.,
TO WHOM
ADONIRAM JUDSON,
ON BECOMING A BAPTIST, WROTE: "UNDER
THESE CIRCUMSTANCES
I LOOK TO YOU."
AND IN MEMORY OF
SARAH HALL,
A TALENTED, BEAUTIFUL MEMBER OF THIS CHURCH,
WHO BECAME MRS. JUDSON.

THE HOME OF HISTORY

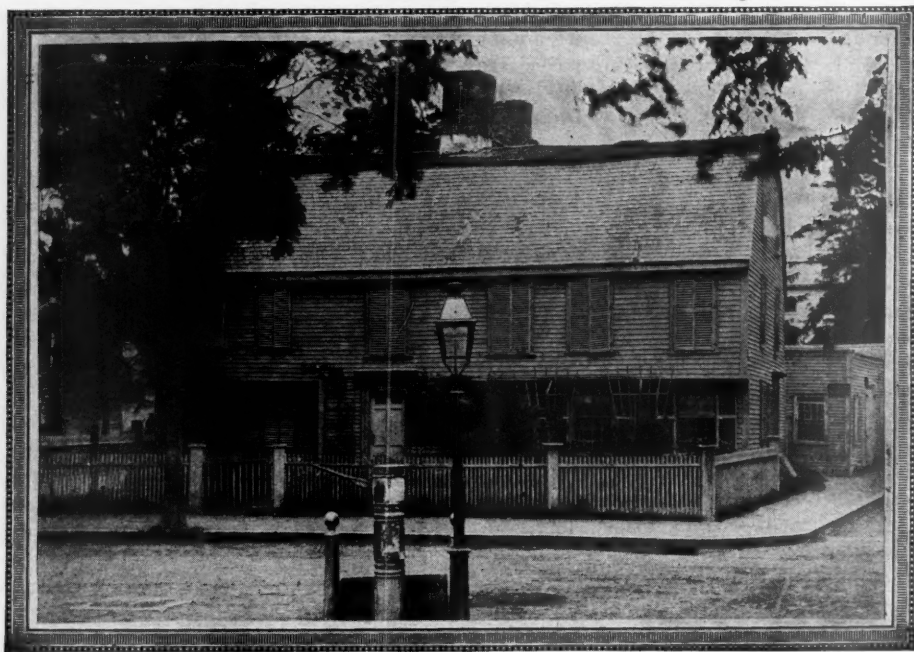
The days of the month fall this year upon the same days of the week that they did when Mr. and Mrs. Judson, Mr. and Mrs. Newell sailed in the *Caravan* from Salem harbor. It was the plan to unveil the tablet on the anniversary of their embarkation. For the sake of uniting the churches in an interdenominational service, the first Sunday following was employed. Mrs. Judson speaks of the captain of the *Caravan* as "a young gentleman of an amiable disposition and of pleasing manner." She makes much of the fact that he and the other officers attended the services during the long voyage. She pictures them as having fine breeding, observing the amenities of life and yet holding their high and responsible positions. The seamen that went from Salem were not only of native stock but of the best blood of New England, distinctly well born. They were, largely, the sons of the original settlers and inherited the spirit of daring, the purpose and the resolve which had taken possession of a new country and had laid the foundations of a great material prosperity and the advancement of our civilization. They challenge our admiration, in that all hands, including captains and officers, were often as young as the boys of the present time who are scarcely out of their school days. Such young men were with West in his daring exploits, when in the darkness of the night he cut his prize out of a British harbor under the guns of the enemy. Neither Capt. Nathaniel Silsbee, nor his first mate, Charles Derby, nor his second mate, Richard J. Cleveland, was 20 years old, and yet these brave boys carried ship and cargo safely to their destination with imperfect mathematical instruments and with no charts but of their own making, and returned with a cargo which realized four or five times all of the original capital. Salem harbor was a forest of masts and had the most extensive commerce of any American port. The sun did not shine on a more prosperous town. She always had her own characteristic note, and unquestionably this is the reason the place has so many namesakes. There are 30 of them in the United States. Captain Peabody named a ship for every member of

his family, and for his third son, the ship George, an argonaut of trade, was named, which was built for a privateer. She made \$500,000 for her owner, Mr. Peabody, and paid into the Salem custom house, in duties on imports, \$651,744.

PROVIDENCE NEEDS NO ADVICE

In Salem occurred not only the ordination of the first missionaries from this country to "the heathen in Asia" but also the first ordination in America. It was here that the first church formed in

missionaries were sent from it, but, — and the remarkable fact and coincidence will interest the readers of this magazine, — that the first home missionary was from Salem. The voice from the past vocal of the life that calls so much into being, sounds in one's soul as he lingers about the residence in Salem, built before 1634, of this first home missionary, for the dark scowling edifice, the oldest in Salem, like the venerable bakery, which the tooth of time still spares, was contemporary with John Bunyan. More



THE OLD ROGER WILLIAMS HOUSE, SALEM, AS IT LOOKED IN 1856

America was organized. Curiosity gives to the mind a peculiar interest in origins. The first of its kind has a fame in that fact, particularly if the series is well known or long or brilliant or useful. Adam is indebted for his great distinction to the unadorned fact of having been first. Remembering that the ballot is the gist of democracy we have, at the ordination of Mr. Higginson, the first use of the ballot in the Western world. We are interested to find the first United States pensioner in Salem. The place is hallowed not only by the fact that the first foreign

light has broken forth from that melancholy looking abode than from scores of cathedrals and sanctuaries. Referring to his initial work for the home land, Roger Williams states that "God was pleased to give me a painful, patient spirit to lodge with the aboriginal inhabitants of our land in their filthy, smoky holes and to gain their tongue."

THE FIRST HOME MISSIONARY

Many times he states that he "preached to great numbers to their great delight and great conviction." He writes to

Governor Winthrop a report of many a poor Indian son inquiring after God. It was not until thirteen years after this, Oct. 28, 1646, that John Eliot, known as the apostle of the Indians, began his work of preaching to them, and so we go on to class among Firsts, Roger Williams' famous "Key to the Indian Language."

all Home Evangelization. He lived before and yet for his time. By the charm of every kind of sacred association the past is recalled into the midst of the busy present. With deep interest we look upon a place that arches over all home missionary work in our favored land, signalized by so many hallowed, memorable events of our holy

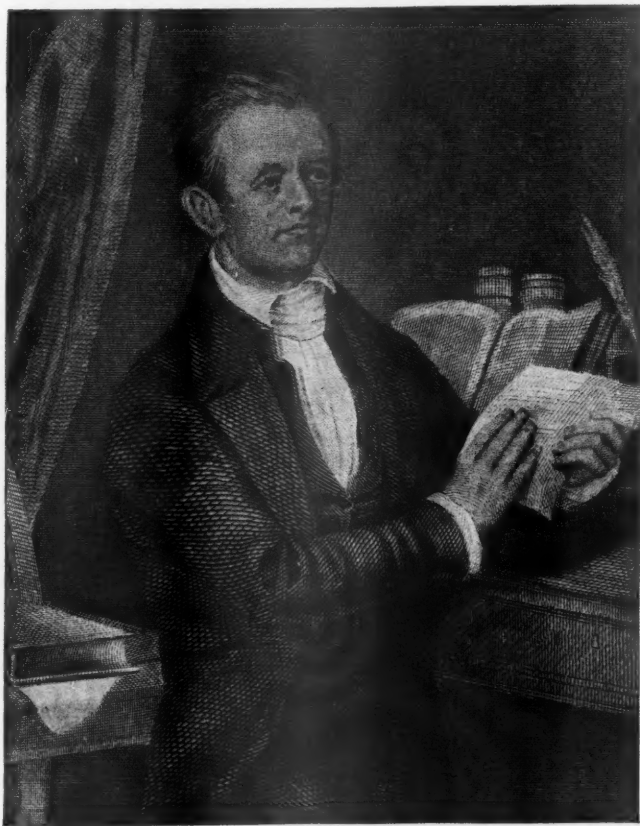
religion. "My soul's desire," says Williams, "was to do good to the natives' souls." Priority in everything has usually been given to the work of Thomas Mayhew and his son on Martha's Vineyard in 1646, but their labors were more nearly contemporary with Eliot, a Presbyterian missionary, who gave fifty-eight years to his work, at whose death at eighty-six there were 1,100 Indian converts, than with Williams, whose translation is so reliable and exact that it has never been replaced. This first missionary, dwelling outside of all the governments of the earth, was the earliest to find that the language of the several tribes, though they were widely sundered, was essentially the same and that he "could converse all over the country."

The very name given to the Deity and defined

by Williams is the exact expression used today by the Musquakies on the banks of the Iowa. "That language acquaintance" gave him "favor with the natives."

FIRST LESSONS IN MISSIONS

He had the magnetism and mastery of a natural leader. "The people were taken," says John Winthrop, "by the apprehension of his Godliness." His affable disposition and apostolic piety captivated the children of the forest and they gradually took him into their confidence and



ADONIRAM JUDSON WITH HIS TRANSLATION OF THE BIBLE

From an old engraving

He made the earliest systematic attempt to print a vocabulary and elaborate in English the speech and manners of the Aborigines and to translate an unwritten language into a civilized tongue. This preceded Eliot's work on the same subject, and his translation of the Bible into the Indian language, by twenty years. "In Salem every person loved Mr. Williams," says Dr. Bentley. "He understood the Indians better than any man of his age." He was the pioneer in the actual work of

at length gave him their friendship without reserve. They are distinguished for the virtue of frankness. If they like you or dislike you, they let you know the facts. There is no pretense or hypocrisy practised among themselves and no polite conventional lying. The first man personally to attempt missionary work among them risked his life upon their word. He treated them as men and received a like treatment. When they were on the warpath and thirsting for blood, he took his staff and walked out among them to be told that they had their grievances, but he was a good man, not a hair of his head should be touched. They are the most faithful followers in the world, where their confidence has been bestowed. If they take a liking to a man, there is nothing that he can ask that they will not do; if, however, they dislike him, the less he has to do with Indians the better. When looking upon the sombre primitive abode of Williams in Salem, it is affecting to think that he placed a mortgage upon it and his friends the Indians received the money, saving barely the amount needed to remove his family from this place to the shores of the Narragansett. He was the friend of Hampden, of Sidney, of Vane, the companion of Milton, who was in the freshness of his early manhood and in the full vigor of his giant mind, and rising rapidly to the zenith of his great renown with which all Europe rang from side to side. Our first American home missionary, who had "precious parts," was the associate of Cromwell and speaks familiarly of a "close conference with Oliver." Churches cannot do much with missions if, as Nehemiah says, "their nobles put not their necks to the work of their Lord."

STEERING BY THE DIVINE COMPASS

Williams, the tutelary genius of the Aborigines, was a great man in an age of great men. He was born when Shakespeare was placing his name, by the voice of the whole civilized world, first in all literature, and receiving honor but little this side of idolatry. On his visits to England, Roger Williams, in the society of scholars and statesmen, was denoted by his friend-

ships. He became the advocate of the new idea that one's soul is his own, that governments are concerned with civil things only, and not with faith nor worship nor conscience, that religion can speak to the hearts of men with a voice of power which owes no part of its emphasis to human laws. Impelled to go forth, banished—or in the euphemism of Winthrop, "enlarged"—he became in the wilderness the John the Baptist of this heaven-born conception and was willing to conquer as its champion or to die as its martyr. He was treading in the footsteps of inspired apostles and was walking in a light that beamed from the oracles of God. The need of the church then as now was for leaders. With no guide save a pocket compass which his descendants still exhibit, and no reliance but the friendly disposition of those ravens that fed him in the wilderness, he instituted the first home missionary work and was instrumental in organizing the first Baptist church in America. So indomitable was the patriotism of Roger Williams that he was at seventy-seven a Captain of Militia. Having gone from Salem to Plymouth and to Providence where he last built his house, there they made his grave. The vitality of his spirit appears everywhere in the prevailing principle of religious tolerance in which he was the pioneer. The absolute vitality of nature further appears. In death as in life his house of houses which we call his body, as if touched by his own tender undying purpose, seemed determined to live for others by his rule of each for all. After one hundred and seventy-seven years it was found that the tree which had grown at the foot of his grave, rising like the young Phoenix out of the ashes of the past, had sent a root and shaped it like a human form just where he has lain. Even in death he was helping something else to live. Self-sacrifice is in effect the law of nature, as it is the law of grace.

"Enough to know that, through the Winter's
frost
And Summer's heat, no seed of truth is lost,
And every duty pays at last its cost."

Salem, Mass.



The Northern Baptist Convention

Detroit, May 26 to June 7, 1913



THE Northern Baptist Convention of 1913 promises to be one of the best in our denominational history. The Executive Committee in Detroit is laying its plans most carefully and promises a completeness in arrangements for comfort and convenience of delegates and visitors that will leave nothing to be desired.

Detroit is a city beautiful at any time. It is at its best the latter part of May and the first of June. No city in the country has more of the spirit and beauty of spring. It has the charm of the woods and lakes and rivers in its surroundings, and the attractiveness of a perfectly planned and beautifully built city in itself.

It is a city of a million trees — of smooth boulevards and splendid parks — a city of great industries and of artistic homes, of strong, well-equipped churches and of virile religious life. A city where art and nature, commerce and industry, meet on a common ground to make a spot where life is worth the living.

Detroit is one of the most popular convention cities in the country. The Northern Convention made no mistake in selecting it as the meeting place for 1913. And

all this — the charm of the city, the convenience of the location, the active enthusiasm of the local committee — is going to combine with the splendid interest that has been aroused in the forward movement of our missionary organizations to make this Convention noteworthy.

The headquarters of the Convention will be the Woodward Avenue Baptist Church, located in the very center of the business part of the city. The Woodward Avenue Church is one of the leading Baptist churches in Detroit and one of the very finest in the country. Dr. Maurice Penfield Fikes, the general chairman of the Convention Committee, is the pastor. The Woodward Avenue Church has a large and energetic membership, and includes on its roll the names of many of Detroit's most prominent and influential citizens.

Now a word about the committees; who they are and what they are doing. It is recognized that in order to enjoy the greatest degree of success, any great venture must have at its head men of brains and executive ability. Dr. Fikes, in himself a human dynamo and a first class business man as well as an excellent preacher, has surrounded himself with a number of men possessing these requirements. Men who have been tried and not

found wanting in the business world and yet who have the interests of the Baptist cause at heart.

These men are holding executive committee meetings at every opportunity to discuss and further the work of preparing for the Convention. They are alive and alert — giving valuable time from their business in order to make the Convention a rousing success, so far as local means can do it.

At the present time, Detroit is in the midst of a great missionary effort — one which promises to revolutionize methods and averages of giving to missions all over the United States, and which has already accomplished that result in Michigan. A regular organization under Superintendent E. M. Lake and Miss Julia Davis has been formed, and this body has for its object the raising of the individual average giving to missions to ten cents per week. The aim for Michigan is: "A missionary committee in every church; a missionary canvass every year; our missionary monthly in every home; and missionary praying by every Christian. In Detroit the interest is at present intense and the slogan "Put Detroit on the Map" has been adopted.



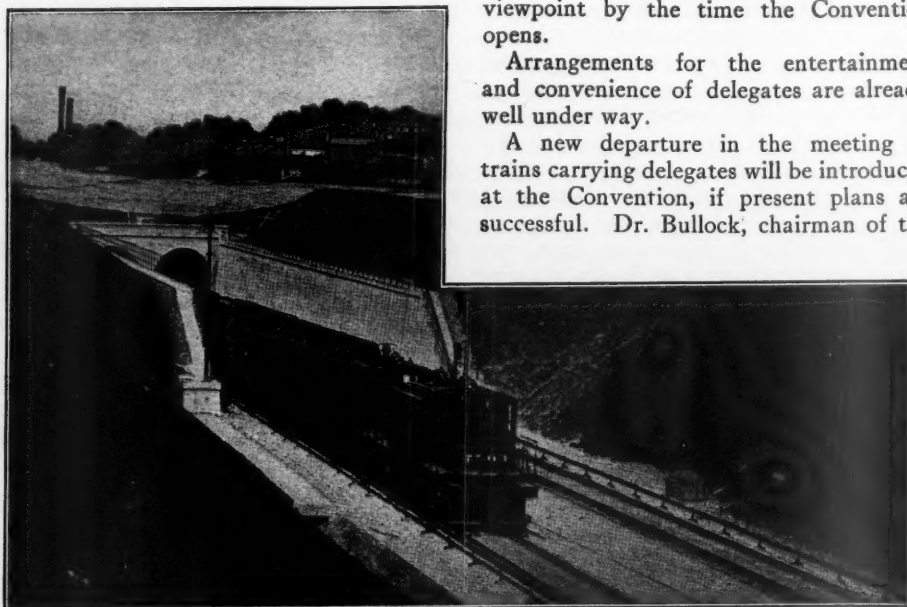
THE MAJESTIC BUILDING

In the center of the business section, and one of the finest office buildings in the Middle West

As a result of efforts now being made it is expected that Detroit will be very decisively on the map from a missionary viewpoint by the time the Convention opens.

Arrangements for the entertainment and convenience of delegates are already well under way.

A new departure in the meeting of trains carrying delegates will be introduced at the Convention, if present plans are successful. Dr. Bullock, chairman of the



ENTRANCE TO TUNNEL UNDER THE DETROIT RIVER



WOODWARD AVENUE LOOKING WESTWARD. LAST SPIRE ON RIGHT IS THE WOODWARD AVENUE BAPTIST CHURCH

reception committee, is negotiating with the Boy Scouts of Detroit in an effort to have a detachment of that body meet every train carrying delegates for the first three days. In the event of his being unable to secure the Scouts for this purpose, other means will be found of seeing that all delegates are met at the station and properly directed to the Convention headquarters.

One of the important steps taken by the committee on hotels and transportation has been the securing of the services of a paid expert in securing hotel accommodations and railway rates. It will be the duty of this expert to look after the comfort and convenience of the delegates while here and en route, and to secure the cooperation of the railroads and steamboat lines in the matter of rates and schedules. The term of this expert's engagement will extend until the Convention is finished, so that delegates are sure of having their interests in the above respects well looked after.

The Convention hall will be in the main auditorium of the church, which has ample seating capacity.

The following compose the Executive



FORD BUILDING: ONE OF A GROUP OF SKYSCRAPERS IN THE DOWNTOWN SECTION. THESE ARE AMONG THE FINEST OFFICE BUILDINGS TO BE FOUND ANYWHERE



BAND CONCERT ON BELLE ISLE, THE RECREATION PARK

Committee: Dr. Maurice Penfield Fikes, General Chairman; William S. Power, Chairman Publicity; Rev. Sydney Bullock, Chairman Reception; D. E. Knechtel, Chairman Registration; Henry Wineman, Jr., Chairman Utility; Rev. W. Quarington, Chairman Sectional Meetings; Lewis Valpey, Chairman Finance; Prof. E. B. Mandille, Chairman Music; Rev. Dr.

D. H. Cooper, Chairman Pulpit Supply; Mrs. T. T. Leete, Convener Women's Committee; Reuel Houghton, Treasurer; Pliny W. Marsh, Secretary. The following also have an active part in the work of the Executive Committee: Clarence H. Booth, Arthur Bassette, Mr. T. T. Leete, Walter W. Smith, E. J. Netting, Rev. O. M. Thrasher.



BELLE ISLE THE BEAUTIFUL



CITY HALL, SAN SALVADOR

A New Day for Latin America

By Lemuel Call Barnes, D.D.

THE Edinburgh Missionary Conference, for reasons which seemed adequate to some of its managers, excluded Latin America from its field. Dr. Robert E. Speer and others who were active in that Conference have been perfectly sure that the twenty-one Republics of Latin America are a part of the world field, having immense needs and intimate claims on the missionary interest, especially of American Christians. Accordingly, under the leadership of Dr. Speer, a Conference on Missions in Latin America was convened in New York, holding its sessions through morning, afternoon and evening of March 12 and 13.

Some thirty Missionary Societies, Boards and organizations were represented, about one fourth of them being Interdenominational, one fourth Foreign Mission Boards, one fourth Home Mission Boards, and the remaining fourth Boards conducting both Home and Foreign Mission work. There is record of the presence of 129 delegates, twelve of them being of our own Baptist Home Mission Society, the Field Secretary of which was on the formal program.

This meeting was itself one of the signs of the times to which we have come, when the traditional distinction between Home and Foreign Missions is being swallowed up in the larger idea of the aggressive forces of the kingdom of Heaven on earth. In the nine sessions held, fourteen distinct aspects of missionary work in Latin America were formally considered, and many more incidentally; so that the whole field was fairly well canvassed.

The general conclusions of the Conference were embodied in the following statement:

STATEMENT ADOPTED BY CONFERENCE ON
LATIN AMERICA

This Conference, called to consider the needs of Latin America, desires to record its conviction that the Mission Boards of North America, and especially of the United States, should as speedily as possible give more earnest and generous assistance to the people of many lands included within Latin America in their work of intellectual, moral and spiritual development. By Latin America we mean Mexico, the countries of South America and Central America, Cuba, Porto Rico and the Philippine Islands. All of these, we may note in passing, are under republican form of government.

While these lands contain a great variety of moral and spiritual need, we frankly recognize that, as a whole, Latin America presents a situation different in many respects from that presented by the non-Christian peoples of Asia and Africa. There we find ethnic faiths entrenched behind the sanctions of many centuries of national thought and practice. To lead these Asiatic and African peoples into the liberty and fellowship of our common Lord and Master is the aim of all Christian effort. In Latin America we find no great non-Christian religious system. In all these lands we find the representatives of the Roman communion. In all of them that communion has been the dominant religious influence for centuries.

But we also find—for reasons into which we need not enter here—that the vast majority of the people of Latin America, especially the men, claim no vital relation, and acknowledge no allegiance to, the Roman communion. Religious indifference, agnosticism and infidelity, especially in the more enlightened Latin American countries, have laid a strong hand upon most of the seventy-one millions of people who dwell in these lands. Moreover, there are several millions of unevangelized Indians and other native peoples. They are surely as pagan as any tribes in the heart of Africa. Their need of the gospel is the same.

We acknowledge gladly that the Roman

communion has done useful work among these varied peoples. We would do nothing to detach sincere Christians from their allegiance. There are patent facts, however, which call loudly upon the Christian communions of this land to more worthy effort to aid the people of Latin America to meet their spiritual, moral and intellectual needs.

1. Millions of people in Latin America are without the gospel today, either because they have never heard it or because they have rejected it in the form in which it has been offered to them.

2. The percentage of illiteracy in Latin America is from fifty to eighty-five per cent.

3. The percentage of illegitimacy is appallingly high, from twenty to sixty-eight per cent.

4. Agnosticism, if not infidelity, almost universally prevails in all the universities of Latin America.

RECOMMENDATIONS

In undertaking a more vigorous and adequate work in Latin America, we are sure that the Mission Boards will continue to display that irenic spirit which on the whole has characterized their efforts in the past. To construct, not to destroy; to proclaim positive truth, not to denounce the message of others; to try to find what is best in the work of others, and bring that best to completeness—let these continue to be the principles governing all methods.

In considering specific methods of work we urge:

1. That continued emphasis be laid upon the proclamation of the Christian message through the preaching of the positive gospel of God's love for all men, and the personal relation of all men to Him through our Lord Jesus Christ, expressing itself in righteousness of life. This is of the first importance. In order that this may be adequately done, we call attention to the necessity for developing a ministry native to the several Latin American lands, not only well instructed in the truth of the gospel but imbued with the spirit of charity for the work of others.

2. That special attention be given to the possibilities of evangelistic work by

women, both Saxon and Latin, for their Latin sisters who have never had the privilege of education.

3. That the distribution of the Scriptures in the vernacular be continued and extended. We commend heartily the work of the American Bible Society and the British and Foreign Bible Society. We ask for both these agencies larger support in the important work they are doing for Latin America.

4. That the distribution of the Scriptures should be accompanied by the explanation and interpretation of the Scriptures in a truly catholic spirit.

5. That every effort should be made to supply the present urgent need for Christian literature — theological and general — in the vernacular, and that more care should be taken that such translations should represent the highest available scholarship.

6. That consideration should be given to the importance of establishing a carefully planned system of Christian schools — of primary, grammar and high school grades. Without these the children of today will inevitably inherit the indiffer-

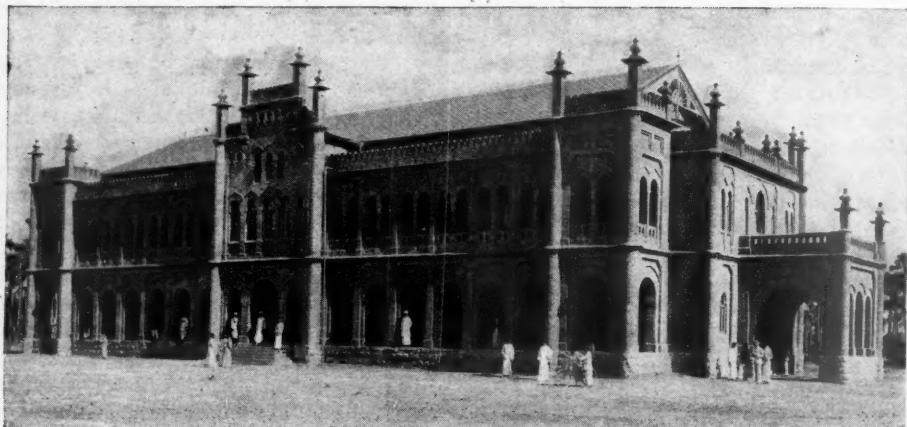
ence, agnosticism and infidelity of the adults of today.

7. That consideration be given to the possibility of establishing a lectureship similar to the Caroline Haskell Lectureship for India, through which the religious convictions which lie at the foundations of our national life may be made known and interpreted to the universities and educated people of Latin America.

In whatever work is undertaken by the Christian people of this land to discharge more adequately their responsibility for their brothers in the Latin American world, we urge that, wherever possible, the largest practicable measure of co-operation be employed. May we not endeavor to avoid the mistake of perpetuating among Latin peoples — familiar with the outward and visible unity of the Roman communion — the inherited divisions of the past with their resulting weaknesses? As we endeavor to enthrone our Lord as the Eternal Saviour and King of Latin America, as of all other lands, let us be constrained by the power and pathos of His prayer "that they all may be one, that the world may believe."



"SCHOOL OUT" AT COAMO, PORTO RICO



THE AMERICAN COLLEGE, MADURA

Rosy-Fingered Daughter of the Morning

By Rev. Arthur S. Phelps



ON my journey around the world with my family,—we are now in the Red Sea,—I have followed the crimson train, flecked with gold, of the angel of Dawn. My first impression on arriving in Japan, despite the fact that the bright smiling faces of a half-dozen missionaries met us at the wharf in Yokohama, was the utter hopelessness of the task. I said to myself: "These good people, accustomed as they have become to the conditions here by residence among them, do not realize that they are only a spark in the ocean." The teeming millions of these populations! The absolute control of false religion, filth, ignorance. The majority of the people on the very streets where the missionaries live do not even know them by sight, there are so many.

Then, after this first shock, I began to take notice. Robert Louis Stevenson says: "Those who deblaterate against foreign missions should see them at work on the spot." As you study the missionary and his task in the homes and institutions, you are enabled to sift the impressions of a lifetime, and form a sane conception of this

undertaking and of the wisdom of the men and women who have chosen this work as their life task. After being entertained for days at a time in the homes of twenty missionaries, of various denominations, and various kinds of service, meeting hundreds of them personally, and addressing their churches, colleges and theological seminaries, I have been delighted with the caliber of the men whom the mission boards have sent out. They are manly, far above the average on the home field. One meets almost never a "sissy preacher." Other motives besides locomotives have brought them here.

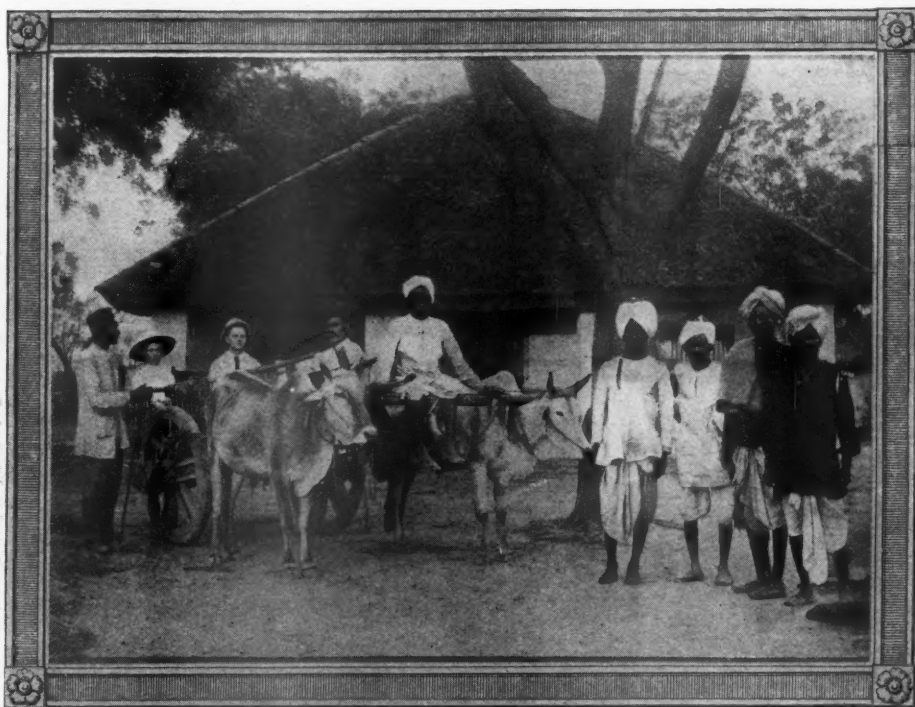
The missionary reading and information from pulpits and parents fail utterly to convey a picture of the situation the missionary faces. He must be a sanitation commissioner. Pictures of the beauty of Japan, and of their spotless houses, do not tell us that sewage irrigates all their vegetables. A trench of it runs through the street on which my cousin Edna Linsley Gressitt and her husband live, with their missionary family, in Tokyo. A missionary told a visiting friend asking direction, to "turn to her right at the first smell,"—she couldn't miss it. The grounds of Asakusa Temple are a veritable Coney Island, the grotesque and burlesque being

conspicuous elements in all heathen religions. Here is a huge fat woman image covered with spitball prayers. Inside is an image whose face has been half worn away by being rubbed by people, whose hands go back and forth to running sores, syphilis, eye-diseases, etc. Yet the first modern hospital in this great city, the dawn of the newer care for the body, was established by missionaries.

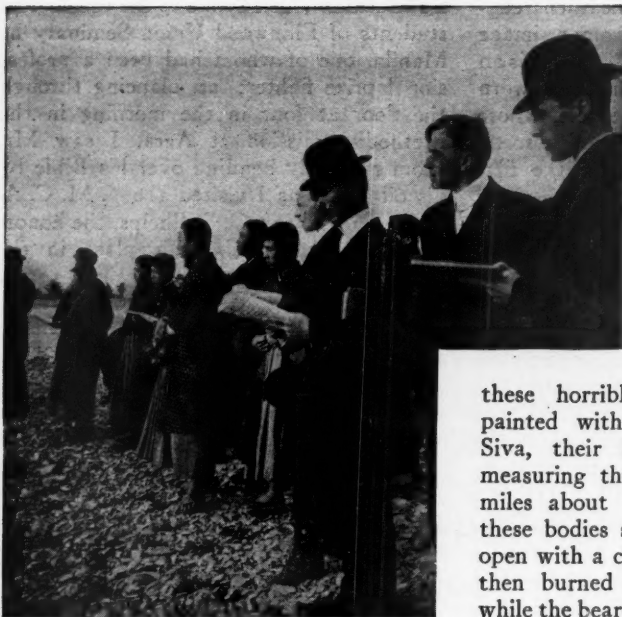
They are the pioneers of the newer civilization, the leaders in municipal life, the founders of the new earth that is to be. And there is no consciousness of heroism. How my heart thrilled, as I looked into the face of Eric Lund, the great translator; as I stood before the little grave in Dr. Downey's mission compound at Nellore; as I walked through his hospital at Madura with Dr. Van Allen, who has lost his wife there with cholera, and refuses a government offer of \$4,000 a year, to serve at his post on \$500; as I addressed the little company at the riverbank out of Tokyo, when one of the candidates was a 'rickshaw runner, thus earning

his education; as I spoke to the theological students of Ellinwood Union Seminary at Manila, one of whom had been a professional prize fighter; as, glancing through the door at four in the morning in the Methodist mission at Agra, I saw Mr. Plomer already bending over his Bible by his oil-lamp; as I visited the Y. M. C. A. in Kyoto, and saw G. S. Phelps, the honorary secretary, holding his place in the midst of 10,000 registered shrines and heathen temples; Presiding Elder (Am. M. E.) Wilson and his charming bride, gathering in 4,000 church members in mass movement in three years in the Delhi District; as I visited the beautiful home of President and Mrs. Zumbro of the (Cong.) splendid American College at Madura; realized the service of the Fergusons and those delightful and cultured girls, Misses Bessie Harvey and Wagner at Madras; and my friend, Miss Anna Fredrickson, surrounded by her Bible women, drinking inspiration from heaven before visiting hell!

How that mewling sentimentality nause-



REV. MR. WILSON AND BRIDE STARTING ON MISSIONARY JOURNEY

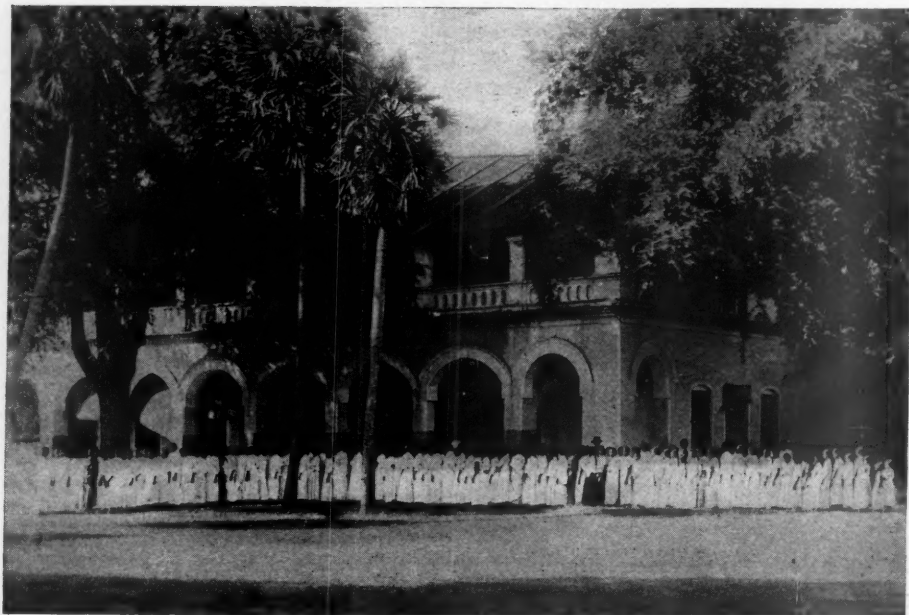


ROSS, PHELPS AND GRESSET AT RIVER BAPTISM,
TOKYO

ates, that condemns the word "heathen" for the "enlightened foreigner," and says we have no business to "meddle with a

religion which is as good for them as ours is for us"! Such a fool deserves to have his daughter born over there. Words cannot picture the horror of it. Whenever I had warning in time, I refused to look at it. But I saw enough. These cripples that crowd about your gharry, lepers, sightless, maimed by parents to woo sympathy's coin;

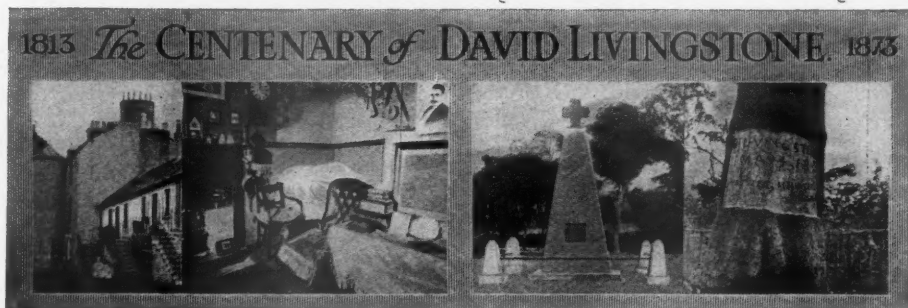
these horrible fakirs, their foreheads painted with the marks of Vishnu or Siva, their bodies rubbed with ashes, measuring their naked length the seven miles about the holy city of Benares; these bodies stood up and the head split open with a club to let the spirit out, and then burned in a heap of cow manure, while the bearers play at a wrestling match; these girl widows afterwards used as prostitutes by their own fathers and brothers; these great Juggernauts whose wheels so recently crushed out human life; these grinning prostitutes in the Kali-Ghat temple at Calcutta; this pool, just fenced



GIRLS' SCHOOL, NELLORE

in to prevent further "sacred" suicides in the magnificent Dravidian temple at Madura, whose great stone pillars are entirely covered with carvings of absolutely indescribable obscenity, consecrated to

but a pair of the 330,000,000 gods of illiterate India, — all this is not done in spite of "the light of Asia"; it is the principal object of their religion! O God, how long!



OME of the tributes paid to Livingstone by the press of the world in connection with the centenary of his birth on March 19 were remarkable. Of course the British press led. Illustrated papers like the *London Graphic* and *Illustrated News* gave

pages to his career. We are indebted to the *Graphic* for the cut on our cover of the Royal Geographical Society's Medal specially struck for the natives who carried Livingstone's body across Africa, for the heading above, and the tribute that follows.

The religious and scientific circles of Great Britain, the United States, Canada, Australia and South Africa united to do honor to Livingstone's memory. In his capacity of missionary-pioneer and explorer, as a most accurate and painstaking scientist in a virgin field of inquiry, he takes the highest rank; while his impassioned appeals and long-sustained efforts to abolish slavery, which was such a foul blot on the map of Africa, have made his name immortal, and placed him among those who have spent themselves in advancing, on heroic lines, the welfare and happiness of mankind.

Taking his work altogether, Livingstone's record places him apart from his compeers as a notably great and good man,

who had no personal ambition but to be of service to the world; who probably endured more poignant and long-continued hardships than have ever fallen to the lot of other mortals who gave their lives freely to such a cause; and who, in doing, in daring and in suffering ever believed self-sacrifice and self-abnegation to be the first and final duty. For such a noble work David Livingstone had in him the real "stuff" required for its successful accomplishment.

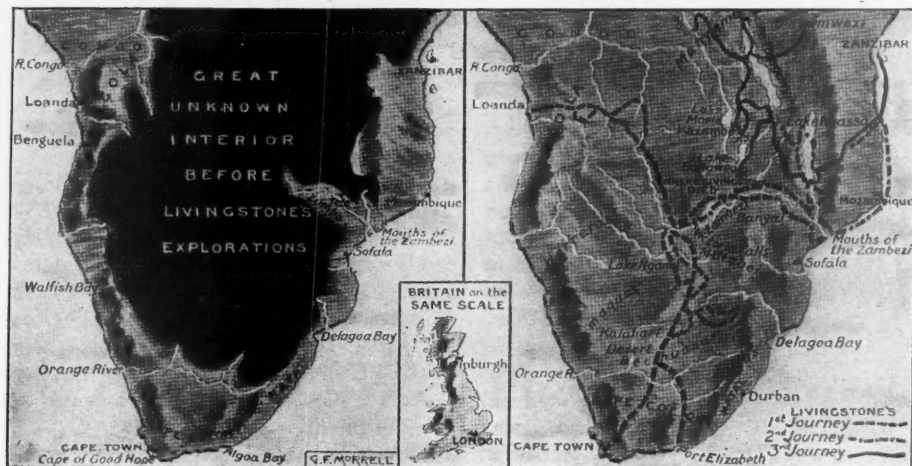
Physically, he was singularly well-equipped, thanks to his parentage and ancestry, with its hardy Highland strain; thanks, moreover, to the immediate family necessity that required him to begin work at the loom from his tenth year. He must, indeed, have been a fine sight of a boy as he put in his long day's work in the cotton mill at Blantyre, and that for the meager wage which, no doubt, went to keep the family "pot" boiling; while the earning of the wage engendered in him, even at that early age, those wholesome and happy ideas of independence and self-reliance which were the backbone of his character.

Livingstone was singularly fortunate in the fact that his parents were of the type which Burns has drawn in his "Cotter's Saturday Night." But, while yet in his teens, Livingstone's imagination had been fired by what he had heard about missionary work in China, which was then a closed door to all missionary enterprise, a fact

that appealed strongly to him. Somehow, the "germ" of this enterprise had found lodgment in his mind, and a great zeal to have some share in it took hold of his heart. Henceforth, this idea was to him the be-all and end-all of life—to give himself absolutely to the service of mankind. With such a noble purpose before him, in his twenty-third year he entered Glasgow University to study medicine. Having taken his medical degree, he left England for Africa in 1841, and died there thirty-two years later.

From 1841 to 1873—to the end of the chapter, with its many disappointments and vicissitudes, as well as with its many successes—the story of his work is ever the same. It is a story of the breaking down of barriers; a steadfast spreading of the gospel truth; a strenuous mission of redemption for and healing of the people.

The story of his finding by Stanley is familiar. No greater testimony to Livingstone's character could be given than the fact that contact with him led Stanley to become a Christian.



WHAT LIVINGSTONE ADDED TO THE MAP OF AFRICA

Chinese Cooking Methods

Consul General Samuel S. Knabenshue, of Tientsin, says: There are no stoves or kitchen ranges manufactured in this consular district except small cooking stoves and heating stoves made by the Chinese themselves, using imported stoves as patterns. There is no foreign manufactory of stoves or ranges here, but the dealers carry a supply of American, German and other stoves of various designs made abroad.

Of course the Chinese use very primitive cooking apparatus. The little open-air eating houses found everywhere along the streets of the native city and along the wharves have the simplest kind of a furnace supporting a kettle. Chinese cooking is either stewing or boiling, and this kettle answers all possible purposes.

Japanese Learn English and Railroading

Teaching English to Japanese workmen is one of the tasks of the educational bureau of the Union Pacific Railroad Company, according to information received at the United States Bureau of Education. More than 800 Japanese section foremen and trackmen are employed by the railroad, and for their benefit instruction books are issued in Japanese and English. This is but one of many interesting phases of the Union Pacific's educational work. The educational bureau of the railroad virtually conducts a complete correspondence school for employees. The instruction is offered to any worker whose desire to better himself is strong enough to make him willing to study. The lessons are carefully corrected and graded by officials of the railroad and returned to the men.

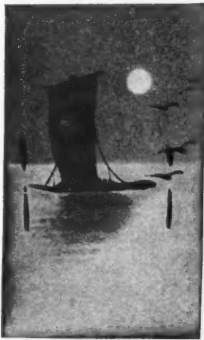


NO. 38. JAPAN TODAY—SHRINE CARRIED AT FESTIVALS, TOKYO. (町谷山草庵) 興 御 書業繪俗風代現

Recent Movements in Japan

By John L. Dearing, D.D.

A REVIEW OF GREAT VALUE BY ONE WHO KNOWS THE
DEVELOPING LIFE OF THE LAND IN WHICH HE LIVES



THE past year has witnessed many changes in Japan. The sudden death of the Emperor in mid-summer revealed in a striking way the love and loyalty of the people. It was an impressive evidence of the unchanged relation of the Father of the Nation and his devoted children, which all of Japan's modern civilization has done nothing to remove. It has often been said in recent years that the Emperor was but a figure-head, having actually little to do with political affairs. The very exciting political conditions which have immediately followed upon his death go far to prove the profound mistake of such a view. The strong spirit of opposition between the populace and the bureaucracy

representing chiefly the naval and military parties has become very pronounced, and the attitude of the two great divisions of the Empire has been outspoken as never before. The resignation of the Marquis Saionji and his Cabinet, who were most acceptable to the nation at large, was occasioned solely by the resignation of the Minister of War because the Cabinet refused to endorse such military expansion as he desired. Marquis Katsura was called to take his place and to organize a new cabinet, which he did, and because this Cabinet was thoroughly in sympathy with the military powers, the opposition of the Imperial Diet and of the masses was made more evident than ever before in Japan's constitutional history. Rioting upon the streets of Tokio and many other cities of the Empire, in which the demonstration was directed against the offices of newspapers supporting the ministry, the residences of members of the Diet who were well-known supporters of the Govern-

ment, and against the police as the servants of the Government, was so extensive that the immediate resignation of the new Cabinet was made necessary. The voice of the people has never before been so loudly heard in Japan as during this period of official mourning for the late Ruler. The personal liberty which Japan's constitution is intended ultimately to grant to the people has seemed near at hand.

The position of the young Emperor has been one of dignified retirement and quiet since he ascended the throne. In a few instances he has shown an inclination to consider more carefully the comfort and convenience of the people, and to hedge himself about less with pomp and ceremony than has been previously customary. The insistence upon a somewhat circuitous route from the Palace to the house of the Imperial Diet in order that he shall cross in his route as few tramways as possible, and so interfere less with traffic, is but one indication of this. Formerly, wherever the Imperial carriage crossed the tramway, the tracks were covered with sand that the Imperial carriage might pass over without any jolting, and all movement of cars was abandoned for a considerable length of time. The wisdom of the new Emperor is seen in his immediately abandoning such practises. In other ways like these he is quietly endearing himself to his people, but the nation is slowly learning what a deep and irreparable loss it has met with in the removal of the late Emperor, who is now known by the posthumous name of "Meiji Tenno."

GENERAL COMFORT

Much is often said in public print about the heavy taxation to which the Japanese are subjected. While this is theoretically true, yet so systematic is the method of evading taxation that it is very much to be questioned whether the actual suffering from taxation is anything like as great as is supposed. One is continually impressed with the apparent comfort of the middle and lower classes; the absence of extreme poverty, and the easy circumstances under which most people live. Conversation with aged Japanese reveals the fact that the comfort of the lower classes today is quite unlike anything known a few

decades ago. On every hand there seems to be an abundance of money, and while national debts exist, and heavy taxation is reported, and the Government resources present a problem to statesmen, yet it must be said that the people generally are living very comfortably and happily.

MOVING PICTURES

A new feature in the life of the common people has been the rapid introduction everywhere of moving pictures. This is attended with more or less of evil. Not only does it become a heavy expense upon a people with comparatively small resources, but the revelation of many phases of foreign life which the imported films illustrate is perhaps of no benefit to the people. The police supervision of the films is quite strict, and it is interesting to know that in some of the great cities at least the fact of there being kissing scenes in any of the films is sufficient to cause the police to forbid the use of the film. Some films however, which have had a great run, may be classed with Christian Missions in their influence upon the people. It has been rather novel, for example, to go into a moving picture show and see "Pilgrim's Progress" illustrated and listen to the words of the director as he explains the pictures. One could easily suppose he were in a Christian church, listening to an evangelistic address. Films of this character seem to interest and attract the people even more than those which illustrate the more seamy side of foreign life, and one could wish that the censorship of this very popular form of amusement might be in some other direction more strictly enforced.

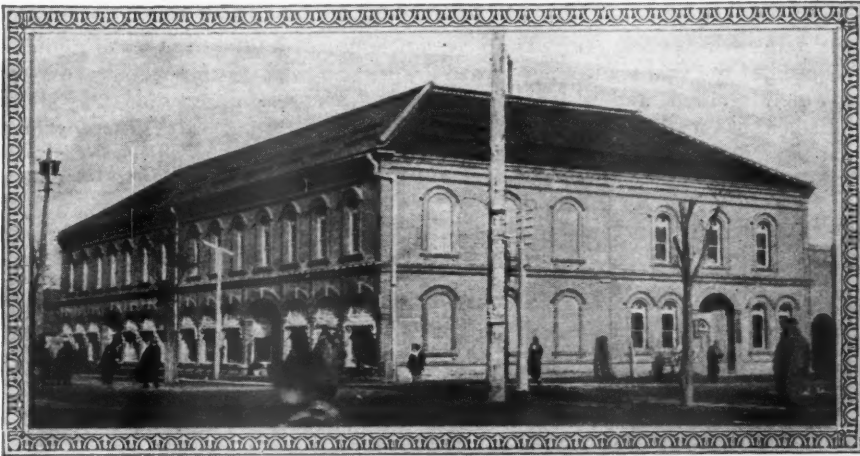
FOREIGN VISITORS

Japan has been favored with a large number of foreign visitors during the past six months or more. We note the presence of such men as Dr. Hamilton W. Mabie, Messrs. Smith & Robins of the Men and Religion Movement, Dr. C. R. Henderson of Chicago University, Dr. John R. Mott, Father Vaughan, the Roman Catholic Prelate from London, Chancellor Burwash of Toronto, Canada, Dr. Peabody of Harvard, our own Dr. Franklin and Dr. Emory W. Hunt, together

with a host of others, not forgetting Ex-President Eliot who came a little earlier. All these have been bringing their messages for Japan. One is reminded of that remarkable booklet by the late Dr. Wm. Ashmore of China, on "Exploiting the Mission Field" — a pamphlet which ought to be reprinted frequently and widely circulated among those intending to visit the East.

It is doubtless true that few of these travelers realize the difficulties of the situation, or understand how easily a slip of the tongue may leave a train of

line of closer cooperation. The work of the Federated Missions has assumed great prominence, and the late convention was by far the most successful yet held, while the amount and value of the work already done testifies to the possibilities from such an organization. A very careful study of the entire field of Japan as to distribution of foreign and native forces has been most informing, and will help greatly in the future location of Christian workers. A Christian Literature Society has been organized with a competent foreign secretary, and thus will help to prevent needless



A MODERN DEPARTMENT STORE IN SAPPORA, JAPAN

unfortunate influences behind, as when one of them, in addressing a mixed audience of foreigners and Japanese, spoke repeatedly of "we white folks," an expression which could not be other than extremely offensive to respectable Japanese, and very annoying and disturbing to those who have to do with Japanese. On the other hand, the personal touch and the gracious presence of many of these travelers are of great value as illustrating the true spirit of Christian gentlemen, and it is probably true that in this personal association their most effective work is done, rather than in the labored addresses, for which however the Japanese invariably tender profound thanks, although as a rule the addresses themselves are not understood.

In Christian work the greatest advances during the past year have appeared in the

reduplication in the supply of Christian literature. Very decided steps have been taken toward the preparation of a Statement of Faith and Practise, which, without being in any sense a creed, may express to the Japanese the common faith of all Christian people.

The Three Religions Congress which took place more than a year ago has had a very strong influence, particularly upon country people and subordinate officials, by its recognition of Christianity, and the general impression which it has given that Christianity has a right in the country, and that its claims may be considered by every one without any suspicion of disloyalty to the Throne. Agitation has been going on looking toward the establishment of the much-needed Christian University, and also a Woman's Univer-

sity. Very much interest has been awakened during the year in the matter of union theological education. It is generally felt that the existence of thirteen small theological schools in and about the city of Tokio is not ideal, and the Mission or Board which contributes toward the removal of this reflection upon Christian unity will be cordially welcome and supported in its efforts.

CHRISTIANITY A GROWING FORCE

It is doubtless true that the past year has not been particularly marked by a great increase in numerical membership of the Japanese churches, but the value and importance of higher moral training, and the assistance which Christianity can give in this need of the country has never been more widely realized, and it can be said that the hold of Christianity upon national life has never been so strong as at present.

When it is remembered that connection with any of the old faiths of the country has never been dependent upon a definite relationship with any temple, or formal acceptance of any creed, or the adoption of any particular rites, it can then be understood that there are doubtless thousands in Japan who are now endorsing Christianity as thoroughly and heartily as they or their fathers ever endorsed Buddhism or any other faith, and yet who have not felt the necessity of definitely connecting themselves with any Christian church or creed. It is to be hoped that the time will come when the value of such a relationship will be apparent, but we must be patient, and realize the signs of hope apparent in the wide influence of Christian teaching throughout the country, and the general appreciation of its high and pure ideals, which are generally understood and endorsed in all classes of society.



GIRLS' KINDERGARTEN, IKUNO, HIMEJI FIELD, JAPAN



Greetings to Detroit and Michigan

MISSIONS extends greetings to the Baptists of Detroit and Michigan, in the name of the missionary societies and the denomination at large. Baptists know by experience of the hospitality of the beautiful city of the Straits, and are assured of welcome and comfort while guests. We know, too, of the works and spirit of Michigan Baptists, and shall delight to dwell for a little while in the atmosphere of a genuine forward movement. Michigan is trying an experiment that must interest all who believe in the development of the laity of our churches. The Woodward Avenue Church will provide an auditorium in which all can be heard, with accommodations for the largest delegation yet recorded. Let us see that it is the largest.



Great Days

These are great days for many peoples. Surely the hand of God can be seen in the new chapters of human story. A century of Christian missions has passed, with few startling or phenomenal changes that would direct attention to the missionaries or their propaganda. Yet slowly and often without observation the changes have gone on until a new order of civilization has evolved and a new map has been made. Modern Japan, the Republic of China, the Allied Balkan States, France and Portugal freed from ecclesiastical domination, Russia with a Douma that means new vision if not yet actual liberty — these are symptomatic of a movement that is

going on in all parts of the world, and that we believe to be of divine ordering. The spirit of democracy is being quickened, too, in the lands that have been most democratic, and conscience is at work in city and country in unwonted degree. This is the hour for aggressive Christianity.



Approval of "Denominational Day"

The suggestion for the observance annually of Denominational Day, as presented in the February issue of *Missions* by Secretary Morehouse, has been received with much favor. Editors of our denominational papers, ministers and laymen give it their hearty approval. The *Examiner* says: "Amen and amen." *Zion's Advocate* wonders why it has not been suggested before; "by all means let us have it." The *Standard* says: "It is a most excellent suggestion. Let the Northern Baptist Convention adopt it at Detroit." The *Journal and Messenger* says: "It is altogether timely. Let it be established." "A splendid idea," writes a minister from Nebraska. "It appeals to me mightily," writes another from Michigan. "The most crying need of the present time," writes another from Iowa. A layman of Pennsylvania writes: "It is the most practical common-sense suggestion that I have read in many a day. I sincerely hope the suggestion will crystalize into hearty adoption by resolution at the May meetings of the Northern Baptist Convention." The *Commonwealth* says: "Let us by all means have such a day."

Follow Approval with Action

As the preceding paragraph shows, Dr. Morehouse's idea of a Denominational Day has met with the general approval of our denominational papers and of many pastors and laymen. Now the thing to do is to present the matter in proper form for action at Detroit, in case the convention judges the movement wise and desirable. We trust that the initial projector will give definite form to his project, as he is wont to do with the good schemes that spring from his prolific brain.

**The Challenge Accepted**

STRATEGIC—urgent—critical—tremendous—challenging—these are some of the adjectives with which missionaries and others are trying to set forth the unique missionary opportunity of our time. Surely no previous generation of Christians has been challenged by such significant world movements as those of today. It is, as John R. Mott has so expressively said, "the decisive hour of Christian missions"; and this is precisely as true of missions in America as in the non-Christian world. The best part of it all is, however, that our churches are apparently coming to some realization of the strategic character of our times and are evidently going to accept the challenge.

These words are written during the last days of our Northern Baptist Convention fiscal year, when it is impossible with any accuracy to forecast the results of the Three Million Dollar Campaign. But whatever results may be shown in the record of the treasurers' reports, which will have been given to the denomination before this number of *Missions* reaches its readers, it is already evident that a new note has been struck and a new spirit awakened. We are going forward to victory.

The wave may be defeated,
But the tide is sure to win.

The most significant thing upon the horizon as we look out into the new missionary year is the united missionary campaign in which all the home and foreign mission boards of the United States are to cooperate. Dr. Morehouse's comment on this in a letter received on the day following the inauguration of this movement is as true as it is enthusiastic: "Yesterday was a great day in Zion, when the representatives of our home and foreign mission forces got together as never before for a great advance in the united missionary campaign which will soon be launched." The details of our Baptist cooperation in this campaign will be announced after the meeting of the Northern Baptist Convention in Detroit. As a part of this great general forward movement our Judson Centennial campaign next year will prove for Baptists an additional incentive and inspiration.

This much is now known as to the general outline of the educational part of the enterprise. During the autumn we shall think about "our new Americans" who are coming to us from other lands. A strong committee has been at work for sometime on the preparation of everything that may be needed for the effective presentation of the subject of Immigration, through the pulpit, Sunday school, young people's society, brotherhood, woman's circle; by means of sermons, lectures, study courses, literature, programs, concerts, entertainments, etc., with a view to the promotion of prayer and giving and service.

This will be followed by a similar campaign for foreign missions when Burma will be the field of study and every effective method used in bringing Baptist people, young and old, into vital contact with the great personality of Adoniram Judson. *Missions* will furnish especial articles on these subjects. The year should be a great one for world evangelization.



An Important Decision

THE artificial barriers have broken down. We quote the following paragraphs from a letter received from Secretary J. Campbell White, of the Laymen's Missionary Movement, with reference to the new campaign proposed:

"On the one-hundredth anniversary of the birth of David Livingstone a notable missionary decision was reached, outlining the policy which holds large future possibilities for the Kingdom. The authorized representatives of the home and foreign missionary agencies of North America decided to cooperate in a united missionary campaign, described officially as 'a comprehensive and sustained effort, with such developments as may prove necessary, to lead the whole church out into the discharge of its total missionary duty, in this crisis-hour of national and world-history.' After many weeks of consideration, this conclusion was reached with a unanimity and depth of conviction that betokened unmistakably the directing and unifying agency of the Spirit of God.

"The plan contemplates a nation-wide simultaneous canvass for home and foreign missions in March, 1914, this canvass to be prepared for by the holding of an extensive series of interdenominational conventions and conferences throughout the United States and Canada. By unanimous request of the central committee of this united missionary campaign, representing the Home Missions Council of the United States and Canada, the organization and general direction of these conventions and conferences have been entrusted to the Laymen's Missionary Movement, the secretaries of home and foreign missionary boards undertaking to cooperate in every possible way in carrying forward the entire campaign. Some features of the united effort have been committed to the Missionary Education Movement.

"Some of the considerations leading to this cooperative effort have been: (1) Greater proved efficiency through mutual cooperation; (2) Economy, not only of funds but of human vitality and energy; (3) The power of the united testimony of the evangelical churches of this continent;

(4) The fact, revealed by experience, that cooperation of this sort is possible without the slightest compromise of personal conviction on the part of the members of any cooperating church; (5) The unmet and overwhelming need of North America and the world that the spiritual and financial resources of the church should be developed and used in the service of mankind."

It is most gratifying to us to see the home and foreign missionary forces united for a nation-wide propaganda. It has been the contention of some of us for several years that this was the only wise policy. The fact is, as Baptists we have included all our missions in our laymen's missionary campaign and objective.

An every-member canvass carried through on the scale now contemplated will go a long way toward solving the missionary problems before America. If this plan is to be carried out, no time should be lost in making the fullest preparation for the effort. It is one thing to pass resolutions, but quite another to put them into effect. Moreover with us as Baptists the local church is the final court of authority, and this or any other plan to be successfully prosecuted must receive the hearty decision of the local church. It is also a well known fact that every church has its local problem. We are confident, therefore, that if the campaign may be made to include local expenses, if churches so desire it, it will be welcomed by our pastors and churches everywhere.

The month named in Mr. White's letter for the canvass is March, 1914. It may be that some states can do more effective work by organizing for the campaign during some other month. As we now understand it, the canvass may be carried out in an earlier month if that is desirable, but the whole country should be thoroughly worked and every church should be ready to make its report by the end of March, 1914. Next year should be a banner year for us.



¶ We regret that Secretary Franklin's "Diary," which covers the Philippine Islands in most interesting style, must go over to the June number. It was impossible to stretch the pages for May so as to get in half of the good things we desired to print, and Dr. Hill's article had right of way. But Dr. Franklin's sketch, with its fine illustrations, will be something to look forward to in the next issue. Meanwhile, at Detroit, the genial Secretary will arouse us all to enthusiasm by his description of striking features of his great trip to Japan, China and the Philippines. That he has been a blessing to the missionaries and an aid to the cause on the other side is the testimony that comes from many sources.

¶ If our friend, Rev. Guy C. Lamson, who has exchanged the New England District Secretaryship of the Publication Society for its Missionary and Bible Superintendency, ever had any doubt as to the cordial feeling entertained for him by the New England pastors, editors and laymen, it was certainly dispelled on the occasion of the complimentary and farewell banquet tendered him at the Copley Square Hotel in Boston on Monday, March 17th. The attendance was large and representative, and the remarks were appreciative and deserved. The Publication Society has found a worthy successor to the lamented Dr. Seymour in Mr. Lamson, who is admirably equipped for his new work.

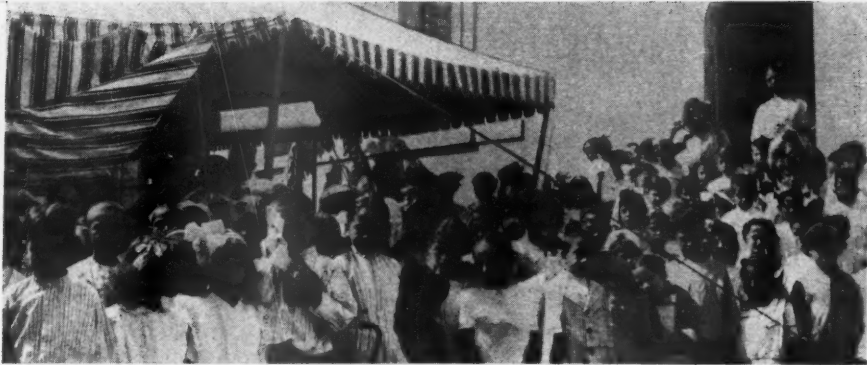
¶ The Southern Baptist Convention will be held in St. Louis, May 14-19, with the Third Baptist Church, of which Dr. J. W. Williamson is pastor. The St. Louis hospitality will be unbounded, and a great Convention is expected. Rev. S. E. Ewing is chairman of the Entertainment Committee, and we note that Dr. W. C. Bitting is first vice-chairman of the General Committee. Nothing of importance goes on in

St. Louis that our genial Northern Convention Secretary does not have a hand in; and he is supported by one of the strongest and most thoroughly organized churches of the country.

¶ Sorrow has come to the Indians of our Crow mission at Lodge Grass, Montana, on account of the serious illness of Mrs. W. A. Petzoldt, who has been the efficient aid of her husband in establishing the mission and school. Nervous breakdown is the natural result of such years of overwork and exposure. Mr. and Mrs. Petzoldt have won place among our most self-sacrificing and competent missionaries to the Indians, and they may be assured of widespread sympathy in this period of trial. They have interested a large circle in the work at Lodge Grass, into which they have put their lives. We hope for a complete recovery for Mrs. Petzoldt.

¶ Read carefully what Secretary Stackhouse says on the Laymen's page with reference to campaigns and crises. When system gets to work in our churches so that the money flows into the missionary treasuries in regular streams through the year, there will be small need of campaigns and no crisis to distress us. Hasten the day!

¶ Dr. Henry C. Mabie is now in Germany. He is meeting the religious leaders of that country, speaking in many of the prominent churches, giving lectures before large groups in important centers, and being used greatly for the furtherance of evangelical faith. He is planning to visit Italy and Egypt, going to Bombay in time for the centennial celebration of the American Board, and then to the great Judson Centennial celebration in Burma. Later he will give a series of lectures before the students in India and Burma, and then visit China and the Philippines before returning to America.



SUNDAY SCHOOL TENT AND CLASS AT PONCE, P. R.

A Tropical Winter Assembly

By Superintendent A. B. Rudd, D.D.

FOR some years it has been our custom to hold in Rio Piedras during the month of January, a Bible Institute in which all of our workers — American and Porto Rican — take part. The last one was by many considered the best we have yet held. It was a week of inspiration, both intellectual and spiritual. All felt it was really good to be together. The spirit of harmony that prevailed convinced us of the presence of Him in whose name we had come together.

It was a cause of grief to all that Mr. Woods, who is in charge of our Training School, was prevented by illness from attending. The very day of our opening he underwent in the hospital an operation for appendicitis. The many fervent prayers offered for his recovery were not in vain and he had a favorable recovery.

The program was a varied one embracing a wide range of subjects — doctrinal, practical, biographical and missionary. Thirty-seven subjects, many of which occupied two or more periods, gave us a full week. The work and personality of the Holy Spirit were discussed by Brethren Odell and McAllister of the Presbyterian Mission. Brother Villamil of the Christian Alliance Mission gave an excellent address of the Christian Ministry. Brethren Williams and Jordan of the Bible Society spoke of the importance of Bible

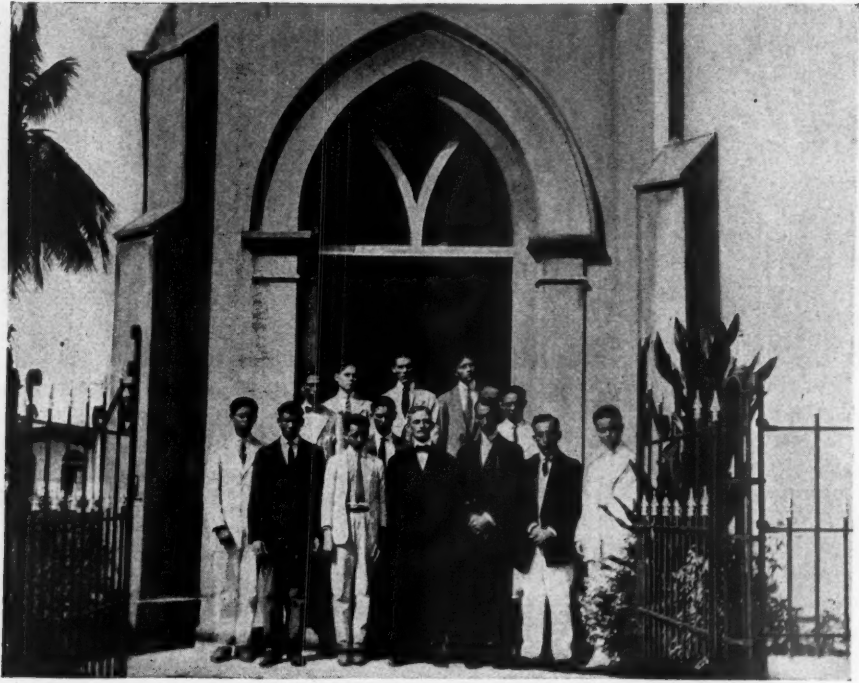
circulation and the mission work in Haiti respectively. Brother Jordan has just returned from Haiti, and with his stirring presentation of its needs and prospects made all of us feel that the Baptists should by all means enter at once this wide open door. The addresses of these visiting brethren formed a valuable contribution to the work of the institution.

Brief studies in Carey and Judson were well received and whetted the appetites of the brethren for further knowledge of the lives and labors of our missionary heroes. A study of the mission work in South America by Brother Detweiler, who spent seven years there before coming to Porto Rico, was received with marked enthusiasm.

Seven periods were given to Sunday school subjects, with excellent results. All were impressed anew with the tremendous importance of the Sunday school feature of our work and of the pressing need of more attention to methods.

Our native brethren took a large part in the program, and many of them gave excellent addresses, notably Juan Cepero, Abelardo Diaz and Daniel Echavarria. Many of our Porto Rican pastors are growing greatly and are heard with increasing interest and profit from year to year.

Our course of study for the next year, as recommended the last day of the Insti-



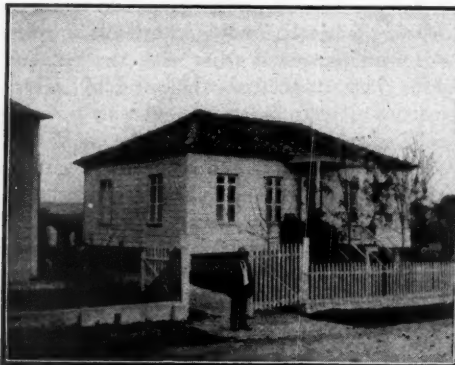
OUR THEOLOGICAL SCHOOL AT RIO PIEDRAS, PORTO RICO, WITH MR. RUDD IN CENTER

tute by a committee previously appointed, will embrace the Epistle to the Romans, Christian Evidences and the History of the Reformation, with occasional studies on Missionary Biography, Public Worship and Preparation of Sunday School Teachers. On each of the four districts into which our mission is divided there will be monthly conferences of the workers for recitation, consultation and prayer.

Our Annual Institute has long ago demonstrated its right to live. This year

it has done far more than this, — it has demonstrated beyond a doubt that Institute Week is by far the most important week of the whole year. Social fellowship, intellectual fellowship and spiritual fellowship all reached high-water mark. At the close of the Institute every worker, I am persuaded, returned to his field with a clearer conception and a higher idea of the work to which he has been called.

Rio Piedras, P. R.



PARSONAGE AT CAGUAS, PORTO RICO



RENTED MEETING HOUSE, SAN LORENZO



OUR BAPTIST MISSION COMPOUND AT TURA, ASSAM

A Day's Work on the Foreign Field

By Rev. W. C. Mason, Tura, Assam



THE day dawns dull and gray, with rain still falling from the night before. The earth is soaked so that every kind of vegetation grows like the proverbial weeds, and even our clothes and our shoes are damp and sticky. After a simple breakfast of cereal and eggs, a little time is taken to refresh the spirit and get in touch with the Master Worker, and the inspiration of His presence is felt as we step into the office to take up the duties of the day. It is early in September and the third or last

term of the school year is just opening.

As the office doors are thrown open about half past seven o'clock the bell for the closing of the morning work hours happens to ring and one sees the boys coming from many directions, some of them wet and bedraggled, and going to bathe and eat and prepare for school. But already there are many on the veranda, some wanting excuses for the day because of ailments real or imaginary, others with distress on their faces have come to report their inability to find further employment and must therefore go home, while still others

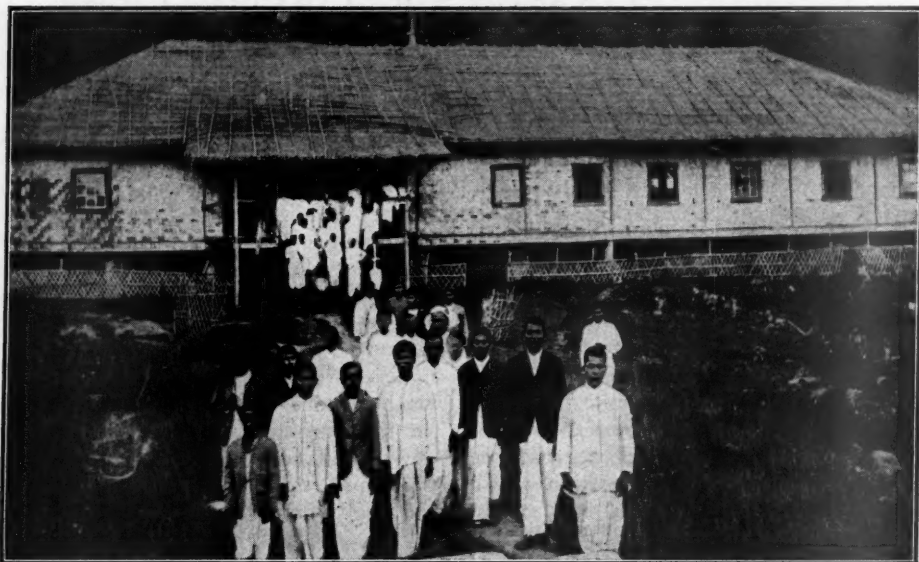
are battling with their pride, for, having failed a second time in the recent examinations, they are required to go into the next lower class and they have come to say that they are going to leave. All but those needing excuses for the day are dismissed with appointments for the afternoon. Just then the postman enters bringing two letters from Government with certain inquiries about the Middle English School, which if answered immediately will go out this morning, also some proof of the new hymn-book and several native letters. The inquiries of Government are answered and ready in time for the mail boy when he comes. Then the native letters are scanned for any items that may need immediate attention, but as there are none a few moments are snatched, just before the first bell rings at 9.15, to skim over the lessons for the day and prepare to go to school; for now the downpour is such that even with rubber boots, a mackintosh, a hat and an umbrella it is with difficulty that one keeps dry. With umbrellas to cover their bodies and books the boys do not mind much, for they roll up their loin cloths and go barelegged as well as barefooted.

Twenty minutes for roll-call and opening exercises and the classes are dismissed to their several rooms. After providing for the recitations of a teacher who is absent on account of illness in his family, the writer himself teaches two hours in scripture, and usually these are the best hours in the day. The first is spent with

the second class, following the history of the early establishment of the Church and the Kingdom as recorded in the Acts; and the second is spent with the first class trying, without a text-book and with the Old Testament scriptures in English only, to learn of God's plans and purposes as shown in his dealings with Israel recorded in the Old Testament. As a whole the classes are interested and earnest, and the writer returns to his home feeling that he has been privileged to do one of the many things worth while.

and they have only the English text to which they can refer, it is necessary either to translate outright from some text-book, or to prepare our own material as we proceed, the latter being far more satisfactory, as there are very few books in this or in any subject that can be advantageously translated with any degree of accuracy. Extensive reading and much thinking are, therefore, essential and consume at least an hour and a half or two hours each day.

At 2.45 school closes for the day and the time for uninterrupted study or work is



SCHOOL BUILDING AND STUDENTS AT THE NOON RECESS, TURA

In the little time left before noon a beginning is made in the preparation of a very important order for books and school supplies.

After lunch, which the busy helpmeet herself has had to prepare owing to the unexpected absence of the cook, the first duty is the preparation of lessons for the next day. This is something more than simply reading over a passage of Scripture and picking out two or three thoughts for special emphasis. In the Acts, the text of which they have in the vernacular, the writer prepares a few leading questions on the passage with references, seeking thus to stimulate them to study and think for themselves. In the Old Testament, where there is so much ground to cover,

past. But there are still many things requiring attention, the first of which is that partially completed order for books. But before that is taken up the boys have gathered for their two hours of work and they are assigned to various odd jobs of repairing, the largest group being sent to patch the roofs of the "lines" (dormitories), which have been leaking so that it has been necessary to vacate several rooms. Fortunately it has stopped raining so that this can be done today. And so the boys disperse each to his allotted task; but — what work *can* we get for them tomorrow. There is little need for unskilled labor during the next month or so, and the prospect for keeping the boys is anything but bright. But we have done all we can

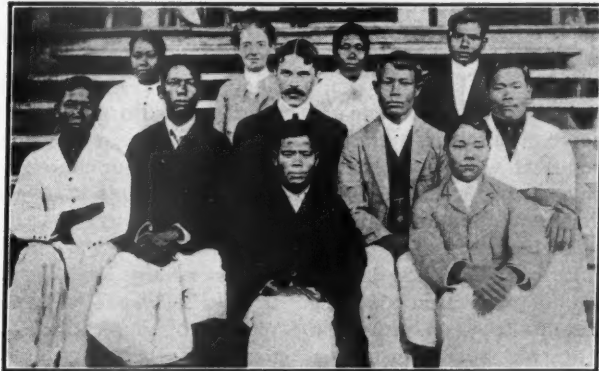
in canvassing for work, and we have only to await developments.

The boys having gone I again attack that order for books and fortunately complete it after only a half hour, there having been but one or two minor interruptions. It is then turned over to the devoted burdensharer to be copied and sent off by the morning mail. Recalling the appointments made with the boys in the morning, but anxious to improve every moment, I begin reading the thirty pages of proof of the new hymn-book, which also should be returned by the morning mail to the printer in Calcutta. Just as the first page is finished a boy steps in to inquire regarding his marks in the last examination, for he believes that he is entitled to a higher degree of scholarship than has been allowed him. After some minutes of investigation and explanation he learns the reason for the lower marking and leaves satisfied though disappointed.

He has scarcely gone when the telephone rings. The regular leader of the Sunday school teachers' meeting, not feeling able to teach the lesson, asks the writer to take the place, which he is glad to do both to help a fellow worker in need and because it is always a great pleasure to lead in Bible study the earnest leaders gathered there. Another effort is made at proof reading, but the boys begin to come, so it is laid aside until after the evening service. Those discouraged by lack of work are urged to remain, even though we know no better than they just now what work will be forthcoming from one day to the next. Those who failed are urged to stay and

try again, and arguments are used to stimulate their pride in the right direction.

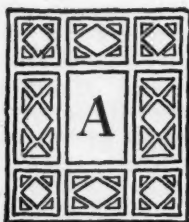
And so the afternoon wears on. It is after five, and between the boys, the gardeners, a carpenter or two, and the office helper, who today is getting off a lot of correspondence with natives but does not understand shorthand, it has been impossible to get ten consecutive minutes to prepare the Sunday school lesson. In sheer desperation, therefore, to avoid further interruption I betake myself with Bible and commentaries to the side veranda, shielded from the public, and study till dinner time. As we sit down the sound of the mail-carrier's horn is heard; it is the belated "home mail," and our pulse-beats quicken in anticipation. The red-turbaned servant or messenger of the Government is announced bearing an official communication stating that there are some Government buildings needing repairs and asking for as many boys as we can send. It also states that later there will be much work in the opening of jungle and the repairing of roads. With light hearts we go to the teachers' meeting and spend a delightful hour together. Then home to our waiting mail and a good visit with loved ones and friends far away. The periodicals, however, will have to wait, for we must finish that proof to-night. And so at an hour later than we ought to keep, we betake ourselves to rest, weary in body, but happy in heart that we are privileged to share in the service, and because the Master's love and care have again been so signally manifested.



MR. MASON AND FACULTY OF TURA MIDDLE ENGLISH SCHOOL

The Religion that Brings Results

By Francis E. Clark, D.D.



As a traveler who has seen many parts of the world, and who for more than twenty years has been visiting mission stations of many denominations in the five continents, my personal testimony in regard to the type of religion that seems to bring about results may be of some little value. I have no hesitation in saying that the more thoroughly evangelical the type, the more earnest I find the workers, and the more successful the work.

I am not using the word "evangelical" in any narrow, certainly not in any sectarian, sense. I recognize fully that there are differences of emphasis among evangelicals, but only those who emphasize the key words of the scripture that "God so loved the world, that he sent his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" are those who are uplifting the non-Christian world.

The great Baptist missions of India, Burma and Africa, the splendidly equipped United Presbyterian mission of Egypt, the Congregational missions of the Marathi and Madura districts of India, the Foochow and Shansi missions of China, the eminently successful Presbyterian and Dutch Reformed missions of India and Japan, the Methodist and Disciples' missions in the same countries, to mention but a few, are all manned by men of a thoroughly evangelical type.

We used to hear much about doctrines that "cut the nerve of missions," a phrase scoffed at by some who believed that a so-called "enthusiasm for humanity" was sufficient to keep alive the fires of devotion in the trying and often lonely life of a foreign missionary.

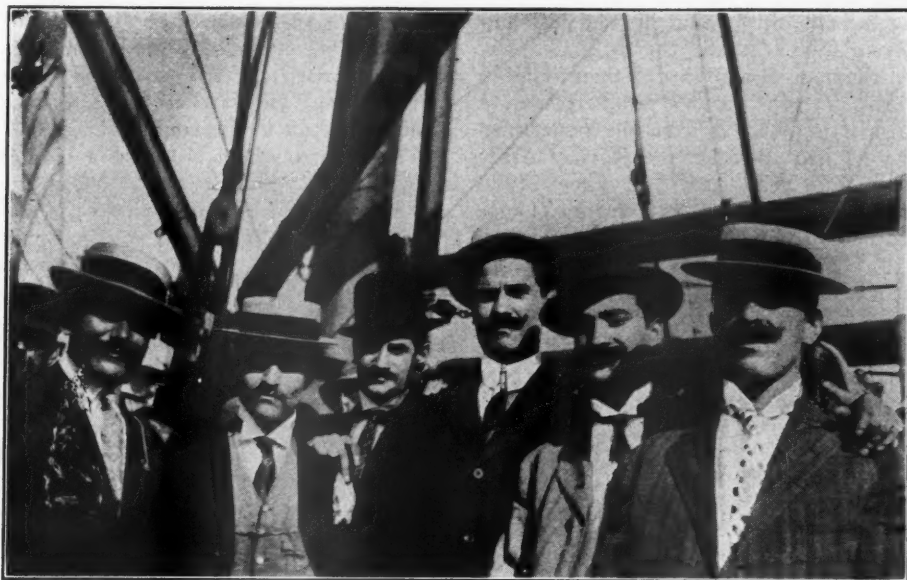
But there *are* doctrines that cut the nerve of missions, as has been proved in more than one or two solitary instances. The belief that sin is regrettable but not

fatal, that man's fall is always a "fall upward," that our Lord is an admirable pattern to follow and an excellent teacher but not a Divine Saviour; these are all doctrines that cut the nerve of missions, and there are mission stations to-day that are suffering and dying because the early belief in the great evangelical doctrines has been lost or at least obscured.

Why is it that the so-called "liberal churches" send out no missionaries, or, if they occasionally do, that the missionaries are quite likely to become half converted to the religion they were supposed to controvert? The liberal churches contain wealthy men, generous men, men who burn with zeal for the welfare of humanity, men whom we honor and esteem, and yet their representatives are seldom or never found in the dark corners of the earth. Why? Because there is something about their belief, or lack of belief, that cuts the nerve of missions.

I am not arguing for or against these beliefs. I am simply stating facts, as any traveler may observe them. But these are facts which are worthy of consideration, not only by the boards that send out missionaries to the foreign field, but facts that concern the rank and file of our churches, who give their hard-earned dollars for the support of missions. These people have a right to demand that their money shall be used for the purpose for which it is given, and, for the most part, I thoroughly believe that it is thus used.

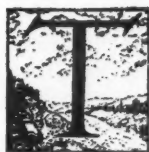
But, in order to make sure of this, the home standard must be kept high. The spiritual thermometer on the mission field will not long rise much higher than it is at home. If our churches and our colleges and our theological schools lose the fine edge of their evangelical faith and zeal, it will not be long before the mission fields will reflect this loss, and the sad story will be told in few conversions and in meager returns of aggressive, outreaching work for the salvation of the non-Christian world. (*Written in Nawik, Norway.*)



SOME OF THE MEN WELCOMED BY THE MISSIONARIES—THE ABLE CLASS

At America's Chief Gateway

HUMAN DOCUMENTS THAT PROVE THE POWER OF THE
GOSPEL AND THE VALUE OF THE WORK AT ELLIS ISLAND



HE gospel put into the hands of the immigrant is one of the ways of helping to evangelize the incoming millions. M. Lodsins, missionary of the Publication Society at Ellis Island and among the Russians in New York City, has the privilege frequently of seeing fruitful results of his Bible distribution. The conversion of an anarchist and how a young man was saved from suicide are not only interesting and blessed but thrilling experiences. The following incidents relate to Poles, Russians, Ruthenians, Bohemians, Lettish, Jew, German and Irish. The influence of this phase of mission work is powerful and far-reaching. Mr. Lodsins's story follows:

It seems wonderful to me to see the Holy Spirit working in hearts of people who rarely before had thought of God. A Servian with a smile came up to the bookcase at Ellis Island and I offered him a

Gospel. He thanked me, adding, "I have one there that you gave me when I first came to America," and he pulled out a much worn Testament. He said he had found it the only book that could change his life.

Many who had secured Bibles or Testaments from me on their first or second trips are glad to find me still here. One German said he had bought one from me four years ago.

A young Pole asked me why I gave away these books and I replied, "That you may be blessed in this country by reading and obeying the words of God." And then he remarked, "I see that there are religious people in this country; I was told that there was no religion in America."

Another Pole recently asked me for some good books. I gave him a Gospel and later he bought a Testament and went among his friends happy, telling them what he knew about it. They had been afraid of it as it was not a Catholic book,

but through this man fear vanished and they gladly accepted the free Gospels; and the man who interested them rejoiced greatly. Upon further conversation I learned that he was from the same town where I had served in the Russian Army twenty-five years ago. He knew of no Christian services in the town; his change had come simply by reading the word of God. It did my heart good to see this earnest Christian as a result of Bible distribution and reading.

A young Polish girl asked me for a prayer-book, but I gave her the New Testament, saying it was the best prayer-book. Since then she has come and told me how glad she was to have such a book.

A Ruthenian also asked me for a prayer-book. I had a talk with him, which he said did his heart good, and he bought a Bible to send to his boy in the old country.

A poor Polish woman came to the meeting one night and said that her daughter in Odessa, Russia, was of our faith and had written her to believe in Jesus as her personal Saviour. She has attended every meeting since and loves to come.

A young Dutchman, born in this country, who had been in Holland for a few years, on his return passed through Ellis Island. He kept walking past the case watching me distributing Gospels. He finally asked for a Hebrew book for study. I asked him if he wished to be a man for Christ and he said that he did and that he kept a Bible on his table though other students made fun of him; but he told them that he knew it was the only true word of God. I asked him if he did not think he could be a great blessing in Holland, but he thought not at present; he desired a few more years of study.

Italians are usually instructed not to accept the Gospels. They give as their excuse for refusing them, that they cannot read, when they can, and so I was especially pleased when one was happy to see me distributing the Scriptures; he called around him the other Italians, telling them it was the only book to teach them the way of salvation. The result was that each wanted a Gospel.

A young German from Russia also

rejoiced in watching the distribution. While serving in the army he had met an earnest Christian and learned the value of the Bible. He purchased one to take to his new home in this country.

A Roman to whom I offered a Gospel showed me a gilt Testament which he owned, saying he was a "follower of the Nazarene" and he begged me to supply his friends and acquaintances landing with him.

A Russian woman listening exclaimed to her friends with pleasure, "Listen, listen, that is not talk like anarchists, or revolutionists; they don't talk like that." And she wanted to hear more.

A young Jew seeing me giving Gospels to others in the detention room asked me why I did not give him one. I told him that we did not wish to press him hard as had been done in Russia, but if he cared for one he could obtain one when he returned to Russia in any mission for the Jews, as we are not permitted to give the New Testament or parts of it to the Jew. I handed him a book of Psalms, for which he was very grateful.

A young Jewish girl asked me for something to read. I told her that I had nothing but the Gospels of Jesus and she said, "That's right, I want the Gospel." We had a little talk and some Poles and Russians standing near were listening; one came later and shook my hand and thanked me for the words spoken to the girl saying, "They were good for me, too."

An Irish woman whose husband has been sick for years came to my wife with tears streaming down her face saying that neither priest nor parson nor any one had ever been such comfort or blessing to her as I had been in my visit to her home, and she expressed her gratitude.

A young girl, a Ruthenian, became interested by attending open-air meetings last summer; then she attended the Polish or Russian meetings and received a Bible with tears, exclaiming, "Too long have I hungered for this Book and now it is my very own." Her brother with whom she lived has made her leave his house because she had renounced the Catholic faith, but she said, "You told us to be kind to those who treat us evil, so I have not answered a word."

Through the work at Mariner's Temple a Russian anarchist was won. Here is his story condensed: "Four months ago I came to this country, an anarchist, to save my life. Probably you do not



M. LODSIN, THE IMMIGRANT'S FRIEND

know what an anarchist means, but to us it meant five hundred of us banded together to kill if necessary, — yes, to commit murder. I came away from Russia because I knew I was not safe. When I arrived here I looked for work; after a long time I found some but was only kept for a day and a half, then sent off without knowing the reason. Later I found another place but was treated no better, — then could find no work and when my money was gone, I roamed the streets looking for help until told to go to 3 Henry Street to the Russian Mission. I went there and told my troubles to this man, whereupon he told me that he could not help me but this Book could, and he presented to me the gospel of John. I went home disappointed, caring nothing for the book, but later I opened it and read it. . . . I read it over and over again and asked myself if I had come up to the requirements and I searched my life. Then I decided to accept Christ and I have come to tell you my great joy. I have moved near the Temple to be able to attend the meetings. I have been

blessed from above and found work. I have food and income enough to be comfortable."

A very promising, well-educated young man, whose father was converted through me eighteen years ago, came to our home from Russia. He was an engineering draughtsman with several men under him, but he found no work in his line here. A friend of ours offered him work washing and painting walls at Y. M. C. A., but he felt it was below him. We urged him to take it for the present, but after the first day's hard work he was so discouraged that he decided to jump from his room in the fourth story. The thought came to him to read the Bible and he read Lamentations 3:26-29 and it brought salvation, and he went back to his work and washed and painted for two months. His father has written his gratitude to us for receiving his son into our home.

Sometime ago I received a letter from a young Russian in Kansas, asking for Russian, Bohemian and English tracts. I sent them and asked when our acquaintance started and he answered, "Don't you remember on the 21st of May, 1910, when a group of young Russians stood around you at Ellis Island and one grabbed you by the hand to thank you when you spoke? That was I and now I want to do good to others." He is now in college studying for the ministry.

Last summer I frequently talked with the assistant of the Bohemian Society at Ellis Island. He was a son of wealthy parents and studied philosophy; his father failed and he came to America to make his living. I told him of the power of God's word over me and he longed for a copy of the Book though he was a Catholic. He came to my case one day and I gave him a Bohemian Testament and a few days later he asked for an English Testament. After that he came frequently, rejoicing over new-found truths. Temptation came through friends and he went back to his old life. He left Ellis Island and went to St. Louis; he found no work and finally became a bartender in a saloon. The Bohemian missionary has a brother in St. Louis to whom he wrote about this young man; the brother, a pastor, looked him up and led him to see his mistake and

helped him to Jesus and his joy has returned. I recently received a letter from him telling that he is engaged in missionary work in Granite City, Illinois, and thanking me for all I have done for him.

Recently I have received two letters from Russians who are so grateful for their conversions that they have contributed to the Bible Fund. One of them writes, "I came to America nine years ago; much of the time the first seven years was spent in saloons and theaters to find peace and rest for my heart, but found it not. Two years ago the Lord sent his messenger to me, who gave me a Gospel which I put into my pocket, but he said, 'Don't put

it in your pocket, read it'; and then I took it out and he showed me John 3:16-18. After that the Lord touched my heart and I have peace." He is a faithful servant on a farm at White Plains, New York, and comes to the city to the mission meetings as often as possible.

The other one writes, "A year and ten months ago I came to America. I knew not the word of God nor the power contained therein. Formerly I spent my time playing cards and drinking in saloons. I was led to the Mariner's Temple where I heard the word of God and believed." They are much poorer here than in Russia, but much happier.



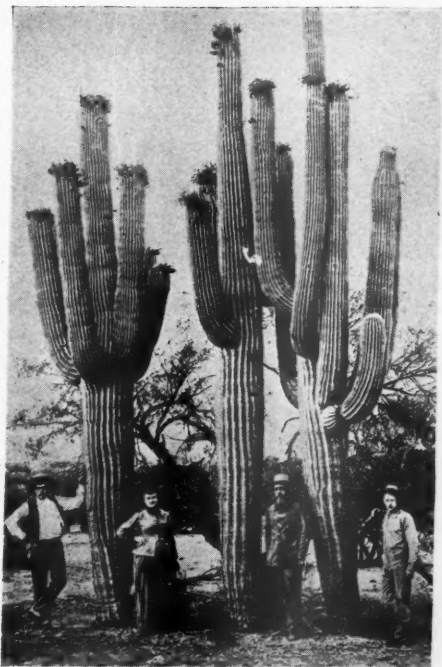
Chapel Car Among the Mormons

By Rev. E. R. Hermiston, Chapel Car "Emmanuel"

THE chapel car has proven itself to be at least one of the agencies to solve the Mormon problem, and one of the reasons is that they will come to the car and hear the gospel. Their curiosity gets the better of them and they must see the inside of the church on wheels. A Mormon elder came into the car in Utah, and one of the workers asked, "Are you saved?" and he said, "No." And the worker said out loud, "Not saved! Not saved! You an elder in the church and not saved!" And he said, "Don't talk so loud, I don't

want the people to know it." And so even the leaders come to the chapel car to hear the gospel.

It was a hard, long pull to get started in Safford, Arizona. When we arrived we found many difficulties. In the first place it was the only town we have ever visited where there was no siding for the car and no passing track. It would cost so much to put in a spur that we were afraid we would have to leave. Then the railroad people did the magnanimous thing and built us a spur free of cost. Say what you will about the railroad corporations, they have certainly treated the chapel cars



MORMONS AT SAFFORD, ARIZ.

kindly. Then there was a good deal of excitement about politics which engrossed the men. Added to that, a circus came to town and the Mormons had a big dance to put the finishing touches on the week's celebration. But we preached the simple gospel and it proved to be the power of God unto salvation to the Mormon as well as to the Gentile.

THE GILA VALLEY ONE OF THE RICHEST IN THE STATE

This Gila valley is a garden of Eden, and like the Utah valley it is in possession of the Mormons. It is said to be sixty per cent Mormon, but they have a problem to stem the tide of Gentile immigration. About five hundred Mormon refugees from Mexico moved in here lately and thus they mean to try and keep the balance of political power. While there are some bright people among them, the great majority are not progressive, their land is not worth what it should be, and they even cut down their orchards because of the codling moth, instead of spraying and saving the trees. They let the weeds grow and do not keep up their property.

THE RELIGIOUS SITUATION

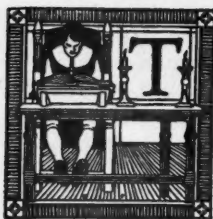
The religious condition is very peculiar, as there are five churches and only two of them living. There is a Methodist North and a Methodist South, and a Presbyterian church, but none of these are well sustained owing to lack of real religious interest. The Baptists and the Mormons are the only ones keeping up active church work. A movement was started to have all the evangelical churches work with the Baptist people and make one strong Gentile church. Rev. C. C. Rickman is the pastor on the field and is well liked. He is just the right man for the work; he is kind and patient, and the outsiders like him. It is



MR. AND MRS. RICKMAN AND SON

largely because of this fact that they attend the Baptist church.

We had a good meeting and a number of the heads of families came into the church, some of whom had been Mormons. A large number of young people made a public decision and about twenty-five made public confession of Christ. The tide has turned. One prominent Mormon said, "These chapel car meetings are good for us all and I am glad that the car stopped here."



THE Outlooker has fallen in with some exceedingly interesting characters of late. One of them was a restaurant waiter, and it was his reply to a casual question that awakened interest in him. What do you think of the new President? was the question, asked merely to ask something, instead of passing a friendly remark on the weather. "Think him fine, suh," was the ready response. "I tell you, suh, it's a great thing to have a scholar in the White House, 'cause he just knows how to do things and do 'em right." That the waiter should have picked out the scholar quality as the chief point was what impressed the Outlooker. In the talk that followed he discovered that the colored waiter was a good deal of a philosopher, who had lived in several of our large cities, waited on numerous celebrities, and learned to take a man's measure with considerable accuracy.

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Of a very different caliber was the more highly educated but less heart cultivated acquaintance with whom the Outlooker chanced to lunch. His critical faculty was keen and exercised to the full. Nothing was right, and there was little use of trying to make anything right. The educational system had run off on a tangent, the church had lost the respect of the masses, the ministry had gone to seed, the pulpit was a prison for a live man, and society was a mass of corruption. In short, all people were more or less insane, rather more than less, and those who thought themselves the sanest were the least so. Why, this critic spread more gloom over the world in a half hour than you would

believe possible. It relieved the Outlooker somewhat to learn that the pessimistic brother was just recovering from a severe attack of the grippe. It was good, though, to escape and get out into the sunshine, and repeat Browning's reassurance, "God's in his heaven, all's well with the world."

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Then there came a cheery breeze from across the sea. It was a returned missionary, who brought some photographs of his field and work, and fairly bubbled over with joy as he narrated incidents of conversion that had made the transformation of the life of a village possible. The gospel was a living thing to him, for he had seen it live in men and woman; and his only sadness was that he had to be here for awhile instead of where he was so greatly needed. The Outlooker felt like another being when this buoyant personality had banished remembrance of that arid critic. Somehow the missionary must be set to work on that misguided American.

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The Outlooker has been thinking over the budget and apportionment matter, and is strongly of the opinion that it is unfortunate and unwise to have a budget total larger by some hundreds of thousands of dollars than the total apportionment assigned to the churches. When a church has raised its apportionment with more or less struggle, it is discouraging to know that even if every other church has done the same, still the societies will come out with a large deficit, because of that unapportioned difference. If the churches will not increase the apportionment totals, then let the budget be brought to the apportionment possibilities. In some way let there be a readjustment, so that we

need not every year face a deficit, unless the churches do decidedly more than they are asked to do. That is a poor way to encourage giving. If the Outlooker is wrong in this, let some persuasive brother who thinks he is wiser take the wrong one by argument and set him right.

*

The Outlooker can assure all delegates to Detroit that they will be well taken care of. He remembers former occasions when the Detroit Baptists were hosts, and the memory has always been pleasant. Some of the best Baptists living happen to live right in Detroit, and if they think their city is a trifle the best city on the footstool they have some ground — and water too — for the opinion. Be sure to go if you can. And if the Outlooker could get the ear of the churches, he would tell them by all means to send the pastor. "There is a giving that increaseth," and of this kind is the giving that sends the leader to the place where he will be filled with the denominational spirit that means large things for the kingdom of God in all the world.

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The Outlooker is forced by observation and painful hearing to the conclusion that profanity is increasing among men of good education and position, men who would be highly grieved if they were not classed as respectable and most desirable citizens. Now profanity, if it were not sinful, is morally and intellectually degrading, and marks a downward development. It has no more place in the vocabulary of a gentleman than a lie has. Somehow good men must manage to make an effective protest against this habit, so that the young men will not fall into it. It will be a good beginning for Christians not to treat profanity as a joke, not to quote profane anecdotes, and not to laugh at children who have caught up oaths from the street. Doubtless most of us have some responsibility in the matter, which is now become serious enough to demand attention. Profanity is both wicked and vulgar, and should be taboo in all decent society.

Does the world of humanity press upon you? Go out in the evening and look up. Get into touch with the Infinite in the universe. Reflect upon the heavens and the marvels of space, and let the imagination reach out towards the Invisible who holds the stars in his hands and the countless worlds in his thought. That is one way to get out of the restlessness and to get into the calm that leads insensibly to prayer. This was the lesson brought to the Outlooker by a student of astronomy, who knew the stars better than the streets and found more congenial society in the upper realms.

Jesus Did What Confucius Could Not

Thanking God for the gift of His Son, a Chinese Christian said, "My heart was full of evil thoughts, and all the study of the classics could not dislodge them; but Jesus did. My lips were full of filthy words, and Confucius could not cleanse them; but Jesus did. My life was full of deeds of shame, and all the precepts of the sages could not stop me; but the Lord my Saviour did."

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Late Hours but Kind Words

EDITOR OF MISSIONS:

Last Sunday night I found that my mind would not stop working and let me go to sleep, whereupon I decided to light my lamp and read. I picked up March number of *MISSIONS* and I think it will interest and please you when I tell you that it held me till 2.30 A.M.!

The information, inspiration and optimism crammed into this issue are very striking to the sympathetic reader. I felt, as I laid it down and extinguished my light, that I had there and then received the full value of the subscription price. Long live *MISSIONS*!

Regarding Dr. Morehouse's article on the proposed "Denominational Day" I wish to say that I sincerely hope that it will be realized. It will offset the spirit of compromise into which the spirit of toleration has grown.

R. G. GREENGRASS.

Chester, Penn.

WOMAN'S WORK IN HOME MISSION FIELDS

CONDUCTED BY MISS FRANCES M. SCHUYLER

The Annual Meeting

THE preliminary meetings of the Woman's American Baptist Home Mission Society will be held in Detroit, Michigan, on Tuesday afternoon and evening, May 20. The afternoon session will consist of greetings from the state officers and messages from the fields by the various state directors and district secretaries. An address upon a phase of city mission work will conclude the afternoon exercises.

On Tuesday evening (May 20) several general workers will bring inspiring messages from their fields, and a personal glimpse of the life in a number of our mission schools will be given by the chairman of the educational committee.

Friday evening, May 23, the first session of the regular meeting of our society in the Northern Baptist Convention will occur, and the topic, "Our Aim — Efficiency," will be considered: First — Through Volunteer Service; Second — Cooperation; Third — Trained Workers; Fourth — The Accomplishment of Our Task.

The address of the president, Mrs. A. G. Lester, will be given on Saturday afternoon, May 24, and the annual election of officers will take place. Brief addresses by three of our young missionaries will be an interesting feature of this session.

It is the desire of the program committee to present so far as possible the various phases of the work of the society through its state officers, its district secretaries, its general workers, its schools and its missionaries. To this end they have called to their assistance as speakers upon this occasion active members of city unions, members of the board of managers, general representatives and *live* mission-

aries. The program presents an array of attractions and promises not only interesting recitals of a great and growing work, but will give the definite information so much desired by every delegate.

We trust many of our Baptist women are preparing to attend the meeting at Detroit, and that they will come with the purpose of carrying back to their societies much inspiration, with the determination to exceed all previous records in their efforts to advance the cause of Christ through the W. A. B. H. M. S.



Seed-Sowing in San Juan, Porto Rico

We are in the midst of a systematic canvass of San Juan, leaving a card bearing an invitation to and announcement of the regular services with every family in the city proper. The upper class people are Catholics but the lower are not and as we have two hundred copies of the Gospels, the four in one volume, a copy is being given to every upper class family visited. Only occasionally does one refuse it, and when they accept it, it is always with a pleasant "Thank you," often promising to read it, though occasionally saying, "To speak frankly, we will not read it but will keep it in your name." In the last case I leave it anyway, hoping that sometime it may be picked up and read by somebody. I should be glad to scatter the seed broadcast, giving copies to all, but there are not enough and the poor may come to church while the Catholics will not. That is our only way to reach them with the Word. Of course the invitation is given as cordially to one as another. The majority have never seen a

copy of the Bible and do not know what it is. The name on the card of our intelligent and capable pastor, who is from one of the best families in San Juan, is in itself quite an advertisement for the church.

So far, the results in increased attendance have not been what was expected. Instead, we are finding that, even of the poorer people, only one person in dozens of families has ever given a thought to a Protestant church, so the soil is only being prepared and a little seed sown — the harvest is not yet. One of the most successful denominations in Porto Rico attributes eighty per cent of its success to the distribution of religious literature; so if the Lord has blessed this method in other places, He will in this, especially since the literature used is the Word of God and the giving is accompanied by the prayers of many Christian people who know of the work. Much of the result will depend upon these prayers and also upon the gifts not yet received, because our supply of cards and Gospels is practically exhausted, with the city only one fifth canvassed. Surely, with a copy of the Gospels costing two and a half cents per copy there are many individuals, societies and churches who would welcome this opportunity to invest in souls in San Juan.

All the work in both fields, San Juan and Santurce, is keeping up well, there being a good corps of Sunday school teachers in both places. The members of our Women's Bible class, though few in numbers, are enthusiastically studying the book of Acts and are growing in grace and in knowledge of the Word.

ELVA COLE.



A Promise for the Future, Manzanillo, Cuba

A year ago last September a primary school was opened in Manzanillo with only ten pupils. We worked under many difficulties, for all the year the people seemed to be afraid of us. They did not want to send their children to the "Protestant School."

When the session opened this year in September, we had enrolled twenty children; now we have thirty-five. Until the first of February I had been alone. Now I have a Cuban assistant. I am sure some

of my explanations must have amused the children greatly, but one cannot thoroughly learn a language in a year. However, I have been able to make the pupils understand me, and they in turn have been a great help to me in acquiring colloquial Spanish.

The children like the Bible stories very much. Last month we had the life of Joseph, and the interest was wonderful. One day as I closed my Bible, a boy said, "Señorita, if we remain after school this evening, will you finish the story?" The children said, "Si, señorita, si," meaning yes, they would all stay to hear the story. They have listened with equal interest to many other stories. There are some children who come from very strict Catholic homes, and although they "cross themselves" while the Bible is being read, they are very much interested.

Last year, only two of my day pupils attended Sunday school, but this year I have nine of them in my Sunday school class. This month we have the Baptist convention in Manzanillo. We are anticipating helpful meetings, also a reunion of our dear B. M. T. S. girls.

NELLIE WALLER.



Sowing and Reaping in Eastern Washington

The organization of two Sunday schools has been a pleasure. One Tuesday morning the pastor took me into a district where handsome bungalows were built, and amidst these homes he showed me a bungalow chapel, saying, as we viewed the house of worship, "We know only two or three people here, but we can furnish a superintendent. Now we want the scholars." The next Sunday sixty-four were present. Often during the following days we went by departments to the park where we had lunch and a story hour that we might become better acquainted.

The second mission school was in a Hungarian and Italian district, though Americans live to the east of the chapel. While laboring on this field, three women accepted Jesus Christ. The first one took the verse, "Go home and tell thy friends how great things the Lord hath done for thee." The next day she ran out to meet me, exclaiming, "My daughter has

accepted Christ," and only the day before she had greeted me with the words, "We are Christian Scientists," but her poor blind eyes had been opened.

The second woman was taken ill with smallpox on the following day, so it was impossible to see her again, but "Uncle Sam" can and did carry a letter. The third was a young woman, and later she wrote of her joy because her little ten year old daughter is going to be baptized and unite with the church.

This school has nine Mormon children, although it took some six months to gain them. Last summer I carried a bouquet to the home of these little ones when the baby died. Some months have passed since then and they have grown more friendly until the last time I visited there I noticed that they were bringing other children, and saying "our school." The school has been wise in its organization because it has had a plan to follow and an end to be accomplished.

In my twelve hundred and seventy-one calls I have found many babies for the Cradle Roll, numbers for Home Departments, and in one home a physician asked me to dress a surgical case. It was in a Russian settlement, and I dressed the patient every third day for five weeks. After she had rested a little while each time we had prayer. The daughter went to church with me, and now she writes: "We always pray, though you cannot be here."

During evangelistic meetings I spoke to a young man about being a Christian. He replied that he was a "backslider." I urged him to come back to the One who was waiting for him. Immediately two young men who saw me talking to him came and began to talk to him about being a Christian. He turned upon them and with scorn said, "For years you have had the opportunity of speaking to me of these things, for I have done business with you. Now do not single me out, and talk to me. Miss DeLong spoke to me once before about this question." This giant, mentally and physically, did come back, and the day I left he gave me money to purchase Bibles for himself and for his brother.

In preparing for a meeting amid the

mountains, one cold day, I wondered if any one could get out, for the snow was nine feet on the level, but on entering the church I found a goodly number there. At the close of the service the invitation was given to any who wished to accept Jesus Christ as Saviour and King. Two boys of eighteen and twenty-two years came forward, and after service, a number of the young people stayed and talked it over. On Monday morning, nine of them bade me farewell at the six-forty train. The next Saturday I received a letter telling of one of the young men who came forward on Sunday. He was a switchman in the yards, and shortly after going to work they found him mangled and dying. He lived long enough to say he was glad that for two days he had known his Master, but he wished it had been two years.

DOROTHEA DeLONG.



CHINESE HOPEFULS IN OUR SCHOOLS

Loyal Chinese Kindergartners, San Francisco, California

Our little family has about outgrown its room, for often many of us have to sit two on a chair. The average attendance is now thirty-two, which is an increase of nearly one third during the year. The Sunday attendance has almost doubled, the average now being twenty.

The children are all staunch little revolutionists, and will not tolerate anything which savors of the old Manchu dynasty. The old Chinese flag no longer has a prominent place in our songs and games, so months ago I wrapped it up and consigned it to the archives. Some time after, I had occasion to get it out. Little Earl, who comes from one of our wealthy merchants' families, spied it, and exclaimed in a most disgusted way, "Ugh! Manchu flag! No good." When I came here, a year and a half ago, a picture of the Chinese emperor was hanging in the kindergarten room, with two "Manchu" flags crossed above it. Before long, it became necessary to remove these, and now in their place are the pictures of George Washington and Dr. Sun Yat Sen, which the children have come to know as "our two first presidents." Above them are draped the American flag and the flag of the new Chinese republic. We have learned to sing "America" in English and Chinese, and always wave the flags of both nations when singing. During the year we have sent five dollars to a school in Canton, China, and have another equal amount on hand now ready to send. Besides this, we are paying for our own Sunday school supplies, which amount to nearly ten dollars a year. This all comes from our Sunday collections. The children take special pride in paying for their own material, because I have told them that it is the way they do in American Sunday schools.

Pansy is still a most faithful assistant, and is growing more and more efficient. I hardly know what I should do without her. It has been a joy to watch her develop during the past year.

We need your prayers that the lives of these little ones, who are soon to be citizens of our beloved land, may be started in the right way.

IDA MAY POPE.

Gratifying Results of Work among the Piutes, Fallon, Nevada

I can already see good resulting from the fact that a mission house was erected here on the reservation. It is just about a year since it was built and it is like a beacon light on this desert. To be sure a church has not yet been organized, but we have many thoughtful Indians into whose faces we look every Sunday, and the attendance is certainly gratifying. October 27, my first Sunday with them, there were but twenty-seven present; since Christmas, however, our average has been eighty-five. Is that not fine? "To be a friend, one must prove himself friendly" has come home to me with renewed meaning this winter, for I am convinced that if good is to be accomplished among these people, one must love them and be truly interested in their welfare, both temporal and spiritual.

Never shall I forget my first impression as I beheld the homes of the people,—some, mere shacks of tent cloth and sage brush; others, one roomed wooden houses with the beds made upon the ground floor. Go with me into one of the former shelters. We push the tent flap aside and enter, to find in one corner an old man in the last stages of consumption. On the opposite side are two children ill with colds, while before the fire in the center, which is being fed with grease-wood, sit three old squaws warming their cold fingers. They all look up at our approach, pleased as we rub menthol on the children's throats and speak a few comforting words to the man. A few weeks ago, a little child died in that home, and three days after our visit, the old man was also taken. Following the last funeral I drove again to the tent and found the people moving. To my inquiries, the wife of the man to whom I referred replied, "Too much sick here on this ranch. My two boys die, my grandchild and now ole man. We go away."

But what, I hear you ask, do these Indians do for a living? Well, the men scrape and level their land, plant alfalfa, wheat or sugar beets, as the case may be, and when the time draws nigh, sell the place. The women make very pretty bead belts, neckties, hat bands and collars, while the old squaws obtain flour from pine

nuts by rolling them on a smooth flat stone. They also weave baskets, both large and small ones. Owing to unsanitary conditions, a great deal of trachoma exists among the Piutes and one nearly always finds the old people totally blind. It is so pitiful.

ETHEL RYAN.

Institute, Lumberton, North Carolina, says: "The enrollment is large and the prospects for the future are bright. One of the happiest events of the school term is the series of revival meetings. Both faculty and students are determined to make this year the most pleasant and profitable in the history of the school."



LIVES DEFINITELY TOUCHED BY OUR MISSION WORK

Items from Our Mission Schools

Western College, Macon, Missouri, has an enrollment at present of one hundred and twelve, with representatives from seven states. Mrs. Mary L. Sanders, Matron, writes: "We have a splendid Sunday School, B. Y. P. U. and Y. M. C. A. We have not held any special revival services as yet, but two have made a confession of faith in Christ. All but twelve of the students are Christians."

Miss Belle Anderson, of the State University at Louisville, Kentucky, writes: "We expect to send out from the domestic science department teachers who will be a credit to the school. We feel that this training is doing a great deal for the uplifting of our girls."

Miss Marguerite B. Jeffries, Thompson

Miss Charlotte Murray writes that the work at Shaw University, Raleigh, North Carolina, is moving along smoothly. The missionary and temperance meetings have been well attended. At one temperance meeting fifty-five young men and sixty-five young women signed the pledge, and the list is growing. The students have contributed generously to missionary purposes. All of the boarding girls are professed Christians, and most of the day pupils, but much personal work has to be done constantly to make them feel the importance of living their religion."

Nearly six hundred students have been registered at Spelman Seminary, Atlanta, Georgia, this year. Miss Grace M. Emerson states that every Saturday evening they have a forty-minute prayer



A CLASS IN MILLINERY AND DRESS MAKING

meeting just for the hall family. She says, "At one meeting not long ago, at least half of the girls spoke during the thirty minutes given them, and every girl in the room testified in some way to her love for Christ. Although all the girls in my hall except three profess to be Christians, many have sadly distorted ideas of what the Christian life means."

Miss May Hamilton writes: "We had twenty-seven unconverted girls among the boarders, eighteen of whom have now professed conversion."

Miss Edith V. Brill says: "In many ways in Atlanta, Spelman girls are helping to raise their less favored brothers and sisters. In the Neighborhood Union some of our girls are active. One of our trained nurses is not only a helper in the Neighborhood work, but is assistant medical inspector in the public schools here. Another who is teaching has organized a parents' club and has regular meetings for the purpose of more sympathetic co-operation. Pastors tell us of the aid which the girls are giving in their church and community work."

Miss Carrie V. Dyer from Hartshorn College, Richmond, Virginia, sends her cheering item: "We have enrolled one hundred and eighty-seven students, one hundred and forty-seven of whom are

boarders. Nearly all are professed Christians. Ten of our unconverted students made a profession of religion soon after the opening of the school."

Miss Viola V. Page of Waters Normal Institute, Winton, North Carolina, reports: "I have over fifty girls in charge, teach seven literary classes daily, conduct prayers and read the scripture to the girls four nights each week, have organized a Bible Band which meets each Tuesday night, and attend the B. Y. P. U. every Sunday afternoon. The school is doing a great deal for the young people in this part of the state."

Coleman Academy, at Gibsland, Louisiana, has an unusually large attendance for this time of year. A revival meeting has just been held in which a number were converted, and all who attended received new strength and courage. The people are beginning to awaken and to see how important it is for their children to be educated. Some of the parents are attending school along with their children.

The present struggle of the Chicago Religious Training Seminary, in connection with the Olivet Church, is a very hard one, writes Mrs. Irene B. Maxwell, missionary. "The teachers' salaries have scarcely been met, and many sacrifices have been made, but these seem of little

importance when we see the students aroused by their systematic study of the Bible and know that great good must inevitably come."

Jeruel Academy stands for Christian education, and it is the intention of the promoters of the institution and the faculty to have its influence accentuate the life of the student for usefulness in the home community. Christ must not be left out of any training that is given. To instill this idea, prayer services are conducted each Wednesday afternoon, Friday night is given to instruction upon the Sunday school lesson, on Sunday the hour for morning service is given to the Sunday school, in the afternoon the B. Y. P. U. lesson is taught, and at night another prayer service is held. During the term two special meetings are held for the benefit of the unsaved, and many are led to accept Christ as their personal Saviour.

School extension work is done through the Annual Negro Farmers' Conference which meets each year on the first of March, for the purpose of making the school reach and influence the life of the Negro farmer.

From Florida Baptist Academy, Jacksonville, Florida, Miss Sarah A. Blocker writes: "Never in the history of the school have we been so crowded. When the weather would permit, there could be seen two or three classes on the porch or under a tree reciting lessons. Every available cottage around the school has been rented. This crowded condition is only another evidence of how much we need the building we are struggling to erect. The work in the various departments has been very good. The enrollment has surpassed all preceding years, being much above five hundred."

Americus Institute, at Americus, Georgia, opened with one hundred and eighteen pupils, and the number has steadily increased. In addition to the day classes in which millinery, music, domestic science, agriculture and training in nursing are regularly taught, a night school is maintained for the benefit of some who cannot attend during the day. Many of the graduates are teaching in the public schools.

Miss Adeline Saunders, Arkansas Baptist

College, Little Rock, Arkansas, says: "The attendance is very good this year, and the girls have improved greatly along all lines. Nearly all are Christians."

Miss Florence Randolph, also from the Arkansas Baptist College, writes: "Never before have I come in contact with girls more anxious and willing to take the industrial work. They seem to understand that manual labor goes hand in hand with higher education."

Mrs. Rosa B. Fuller is confident that nearly every department of the work at Howe Institute, Memphis, Tennessee, has taken on new life, and the students have been strengthened spiritually by the prayer services held three times a week. The Sunday school lesson, taught on Friday morning, prepares them for the Sunday morning session. The preparation received by the students in the domestic science, domestic art and manual training departments has made openings for them in some of the best homes and schools in the South.

Miss Anna B. Phelps sends a loving greeting from Mather School, Beaufort, South Carolina. She closes her interesting report with the following words: "Our Christian Endeavor meetings have been characterized by earnestness and faithful preparation, and a ready participation in the meeting by all present. The Sunday school at Dixonville which we organized last year has again been started, and the work is a source of great joy, and one of great opportunity."

Miss Blanche Sim, among Crow Indians, Wyola, Montana, writes: "Our school has grown this year. We have twelve enrolled, with a daily attendance of eleven. Our field is small as to actual numbers. There are but seventy Crows living in our district, and there were from forty to fifty present at every gathering during a week of meetings. We have had no conversions for some time, but interest in God and better things is growing. There is a strong feeling of good will among all toward the mission and what it stands for."

Mrs. M. C. Campbell, a matron at our Baptist Orphanage, Wood Island, Kodiak, Alaska, reports splendid conduct on the part of the children. She says: "When the eruption of Mount Katmai covered us

with ashes, there was very much work for the boys to do, and after every wind, everything had to be cleaned. Not many white boys in the States would have shown the trust in their Heavenly Father that they did. I told them that they must keep the corners clean, so they now call themselves Christ's little corner cleaners, for we must keep our hearts clean, too. The children love the church and Sunday school."

Miss Olive A. Jeffery, Ciego de Avila, Cuba: "We have here a growing school of one hundred pupils. Each morning the Bible is read and prayer is offered. This is a great step, because so many are opposed to the Protestant teachings. We feel that the increasing number is a proof of God's blessing. Our church is small and struggling, but we have excellent promise for the future in our Sunday school, the attendance of which varies from sixty to ninety-six. I have a class of thirty beginners."

From Miss Elizabeth N. Johnson, a teacher at Arkansas Baptist College: "The attendance has steadily increased until there are one hundred and thirty boarders. I have charge of the boarding department, which includes the planning, cooking and serving of meals."

The Long Island Branch

On Thursday, March 27th, the Thirty-fifth Anniversary of the Long Island Branch of the Woman's American Baptist Home Mission Society was celebrated in the Washington Avenue Church, Brooklyn. In this same building on March 27, 1879, was held the first annual meeting with Miss Mary G. Burdette and Mrs. Bishop, president of the New York Branch, as speakers. Eleven Baptist churches were then identified with the work, with 21 managers on the board and the treasurer reported \$377.44 as the gathering for the year. In contrast, on this anniversary day, 1913, the treasurer reported the amount raised during the current year as \$9,003.53. The total amount raised in the last fifteen years is \$127,000, making a grand total for the thirty-five years of \$197,000. Miss Clara Kimball, in her comprehensive historical survey, gives delightful glimpses into the records she finds in the files of minutes.

"Quilting parties were in vogue," "Thimble teas" gave the managers and their friends a pleasant social afternoon, and at the close the scissors, thimbles, thread and needles were collected and sent to one of the industrial schools. "Autograph quilts" were familiar objects in



A DINING-ROOM SCENE IN ONE OF OUR SOUTHERN SCHOOLS

our homes. Loving mention is made of the loyal women who have served the Branch in the various departments. The honor roll is a long one. Of presidents there have been but four—Mrs. A. Quereau, Mrs. Wm. R. Taylor, for twenty-six years, Mrs. R. Mapelsden, and Mrs. David Mac-Murray. Treasurers, heads of committees, leaders of Baby Band and many others are remembered for the devotion they have manifested to the work of the organization. Special mention must be made of Mrs. Robert J. Kimball, whose presence upon this occasion was a benediction. From the inception of the society, Mrs. Kimball has been a member and a manager on the board. The record is inspiring and we wish space were available to publish the entire paper of Miss Kimball, that wider

publicity might be given the splendid efforts of the Brooklyn Branch, whose devotion to the cause of Home Missions has been remarkable from the inception of the organization, and has grown with its growth until it is today a mighty force in the kingdom of Christ.



Notice

All missionaries who expect to attend the Annual Meeting of the Woman's American Baptist Home Mission Society at Detroit, beginning May 20, and who desire entertainment are requested to send their names at once to Mrs. Katherine S. Westfall, Corresponding Secretary, 2969 Vernon Ave., Chicago, Illinois.



B. M. T. S. Notes

Miss Anna C. Pederson (1897), Council Bluffs, Iowa: "My class of Danish girls who are learning to read English are progressing. I have a Sunday school class of eight boys of high school age, and have never had a better and more interesting group. Five are Christians. House to house visitation is not without success."

Miss Evelyn Bronelle (1912), missionary nurse in New York City: "I am constantly visiting in homes and have been able to help in various ways. I also assist in the different industrial schools and teach a class in the Chinese mission Sunday school. There is a great need for missionary nurses."

Miss Judith Erickson (1911), Topeka, Kansas: "The calling upon the working girls is only one part of my efforts for them, but it is an important one, for these girls often become the chief supporters of the church. My class of boys is taking a course in Swedish Bible History, and I hope some day they will be leaders in the Swedish work."

Miss Blanche E. Waite (1911), South Omaha, Nebraska: "Many people have

been sick and much time has been spent in looking after our very poor people. The two missions are doing the best work they have ever done. The Sunday school is as strong as it has been for years, and the Young People's Society is gaining strength in numbers and interest."

Miss Florence Walter (1912), Selma University, Selma, Alabama: "I teach seventeen classes each week, and assist in the Wednesday evening prayer service and in the Sunday school. The inspection of the rooms, keeping study hours, looking after the mail, ordering medicines, giving attention to sick students, taking girls out walking, or shopping, to church on Sundays and to various chapel meetings, are some of the duties as matron."

Miss Carrie A. Hunt (1906), Mather School, Beaufort, South Carolina: "Duties are many and varied—from unpacking and acknowledging barrels to class room and chapel talks." Miss Hunt also visited recently some of the colored Associational meetings.

Miss Lillah Kirby (1912) has charge of the primary room at Mather where "babies" and "grown ups" stand side

by side in the same classes. From here more than from other rooms the leavening influence of Christian teaching reaches the neighboring homes. She also conducts a mending class in which buttons, hooks and eyes, darning cotton and patches figure largely, and the girls are all interested. Miss Kirby's consecration is an inspiration to all.

Miss Anna Phelps (1911), also of Mather, is at the head of the laundry department, where patient teaching is required so that every piece may be properly washed, ironed and folded. She also has charge of the Christian Endeavor meetings on Sunday nights, in which the students take part.

Miss R. Amelia Williams (1881), James City, North Carolina: "Notwithstanding the trials and disappointments, I love the colored people and feel it is a privilege to work with them and for them, but I am growing older and weaker. Every fourth Sunday the Missionary Union meets, the different secretaries report the number of visits, meetings held, Bible reading, food and clothing given to the needy, garments made and sold, and of course we have singing, prayer and Bible lesson, ending with missionary news, discussions and testimonies. At the last meeting the pastor was present and spoke highly of the white sisters who had lived among them so long. He said 'Miss Waugh has grown old and too feeble to be with us often, and Miss Williams came to us when her hair was dark and her cheeks round and rosy. Now her face is pale and thin, and her hair almost white.'"

Miss Louise I. Russell (1910), Cleveland, Ohio: "We have had seven baptisms since July. Three of these are young men who desire to be used of God in His work. One is the father of a large family and his wife and children are becoming interested. One young man was ill in a hospital recently and a priest and Catholic nurse tried to give him the sacrament and make him confess, but ill as he was, he said, 'I am Christian, I tell Jesus, not you.' Our Sunday school is my pride, and several of the mothers have become interested in the Bible lessons. Our church now has thirty members, loyal, true servants of Christ."

Miss Sarah E. Noyes (1911), New York City: "Perhaps the most encouraging part of my work is the Beginners' Department, with an average attendance of about seventy, most of whom are under six years of age. They are anxious to come, and love the songs. The words that go down deepest in my heart are, 'Miss Noyes, I wish you were my mother.' Their own mothers are away in the shops, or so busy in the home, making garments, lace, buttons, flowers, embroidery and many other things, that they have no time to give the children the love and sympathy they need. If they are not old enough to help with the work they must go out on the streets where they will not be in the way."

Miss Marie Norgaard (1910), Tucson, Arizona: "The work in our Chinese night school is progressing nicely, and the boys seem deeply interested in their work, and also in the Bible lessons that are taught every night. Our Mexican work is also going forward. Several have followed Christ in baptism this past year. The Missionary Circle has done well and we have paid our apportionment long ago. Much time is spent in visiting in the homes."

Señorita Mercedes Grané (1906), Palma Soriano, Cuba: "Since November I have been working in the day school, helping Miss Mary Nicholas. I cannot do much of the missionary work, but I can help the children, and through them the homes. It is sweet to watch with how much interest they drink in my explanation about God's word, at the opening exercises in the morning. The name of Jesus has such a charm."

Miss Lora Vedra (1898), Chicago, Illinois: "For a year the First Bohemian Church has been without a pastor, but the Lord has been with us and has blessed His people. I have sold and given away Bibles and New Testaments in English, Bohemian, German, Polish, Slavic, Lithuanian, Croatian, and many thousands of papers and leaflets. I visit in the hospitals and jails. I hold industrial schools and children's meetings, two sessions of Sunday school, prayer meetings, young women's meetings, young people's meetings and missionary meetings. Many homes have been blessed."

+ THE WORKERS' DEPARTMENT +

Annual Meeting

The annual meeting of the New England Branch of the Woman's American Baptist Home Mission Society will be held in the First Baptist Church in Malden, Mass., May 7-8. It is expected that all the missionaries working in this district under the Woman's Home Mission Board will be present and give some of their experiences. Another item of interest will be the repetition on Wednesday evening, May 7, of the very successful pageant given by the Malden church during Home Mission Week. Miss Henrietta H. Wright, a worker among the Mill and Mining population in Greenville, South Carolina, will be one of the speakers from outside the district.



Mission Study in the Rocky Mountain Region

The Interdenominational Committee of Women's Societies of the Rocky Mountain Region announces the seventh annual session of the Summer School at Boulder, Colorado, July 5-12. The foreign study this year, "The King's Business," a study of increased efficiency for Women's Missionary societies, will be pursued with special interest since the author, Mrs. Paul Raymond, is chairman of the Colorado interdenominational committee, and has thoughtfully planned the Boulder Summer School of Missions since its inception. "America's Melting Pot" is the subject for home mission study. Mrs. Delphine Wells of Chicago will give the lectures.

The young women are erecting a building for a young women's camp with accommodations for thirty-five, each society that takes a fifteen dollar share being entitled to lodging for a delegate at every annual session. This camp is at one side of the Missions' House owned by the women.

Mrs. E. P. Costigan of Denver will continue the children's story hour, concluding with talks to mothers and teachers. The Missions' House will be more and

more a center for conference and sociability. Here is held the annual reception, a daily tea, the twilight conference with visiting missionaries, and the morning watch.



An Uncommissioned Missionary in the Far West

[The following letter was extracted from the correspondence of our Literature Department. We think it worthy of notice. Ed.]

DEAR SISTERS: I live on a ranch between two points on the stage road. The stage stops here twice a day, so I have a good chance to distribute literature. Have given away during the last few months several thousand pages of gospel tracts and some Mormon tracts. I am also deeply interested in National Prohibition and have been distributing that literature also.

I am very much opposed to Mormonism and would like you to send me a lot of literature (assorted). Those pamphlets "Ten reasons why a Christian cannot fellowship the Mormon Church" are good.

Between fifty and one hundred people stop in here every week, so I will be more than glad to do all I can. I have quite a number of friends who are Mormons, also some relatives, so I am oh so anxious to help them out of "darkness into light."

I will enclose five dollars. You can send me three dollars' worth of literature and keep the balance for use in Utah.

I am a Baptist and one who wants to help in any way to advance "Christ's kingdom" on this wicked earth.



Prayer Calendar for May

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates.

May 13 — Miss ADA MORGAN, matron Baptist Missionary Training School, Chicago, Ill.

May 15 — Mrs. A. J. ABINGTON, missionary among Negroes, Clarksville, Mo.

- May 16 — Miss ALICE WAKEMAN, missionary teacher, Manzanillo, Oriente, Cuba.
 May 20 — Miss KATE E. GALE, matron of Virginia Union University, Richmond, Va.
 May 24 — Miss ROSE M. ANSTEY, teacher, Selma University, Selma, Ala.
 May 26 — Miss ISABEL A. H. CRAWFORD, general worker, Los Angeles, Cal.
 May 27 — Miss ALICE H. MORTON, teacher among Chinese, San Francisco, Cal.
 May 28 — Miss LUCY H. TAPLEY, President of Spelman Seminary, Atlanta, Ga.
 May 29 — Mrs. AMALIA PAULINIY, missionary among mixed populations, McKeesport, Pa.
 May 30 — Miss ELVIRA CAVAZOS, teacher in International School, Monterey, Mexico.
 Miss MARIE NORGARD, missionary among Mexicans, Tucson, Ariz.
 June 3 — Miss MARY TRAVER, missionary among Italians, New Haven, Conn.
 June 5 — Miss MARY E. BERKLEY, missionary among Chinese, Portland, Ore. Miss FLORENCE CARR, missionary among Italians, Newark, N. J.
 June 7 — Miss J. J. BOLLES, teacher, Escuela Bautista, Mexico City, Mexico.
 June 8 — Miss JETTIE JENSEN, missionary among Scandinavians, Fargo, North Dakota. Mrs. KATHERINE S. WESTFALL, Corresponding Secretary, W. A. B. H. M. S., Chicago, Ill



Mission Study Outline

MORMONISM, THE ISLAM OF AMERICA

CHAPTER 5. MORMONISM AS A LIFE

While this is an exceedingly difficult chapter and subject to handle, it seems imperative that the women who study these lessons should in some measure comprehend the real facts of Mormon living. If these facts were understood by the rank and file of our Christian women, Mormonism could not continue in its hideousness and immorality much longer. Mrs. D. B. Wells aptly says: "It is so inexplicable, so incredible, so revolting in its details that one shrinks from the duty of exposure and the sense of personal defilement. But responsibility cannot be put to one side because of preference." We quote Mrs. Wells again: "Utah is a land of *hidden things*. It is given to Christian women who see beneath the surface and behind the veil to reveal these hidden things to American wives and mothers, and so hasten their overthrow. We need the cooperation of every right-minded woman whether she bear the label 'missionary' or not. We can get it if we convince her of actual conditions."

The chapter in the book is packed full of "meat." Gather other authority, facts and illustrations. Do not be satisfied with a little knowledge. Get as much as you can.

(1) Consider the history of the fight of our government against polygamy; the various laws enacted; their impotence or power; the reasons why Utah desired statehood; the methods by which she gained it; the violation of pledges made to the government, with specific

instances; the present attitude toward the government.

(2) Make clear the difference between the former and present practices of polygamy. (Read the chapters on this subject in Senator Cannon's book, *Under the Prophet in Utah*.) Show how this breaks each and every one of the Ten Commandments.

(3) Present a strong array of evidence as to the present continued practice of polygamy. This is needed because of the repeated denials of the Mormon Church of any such practice.

(4) Let the *mother* consider the effect of all the life of deceit and immorality upon the children in such a community. Among all the evils in our country that affect children, none is more prolific of degradation and the undermining of character than Mormon life in a Mormon community.

Get these facts before your club women. Make the men of your town consider them. Call the attention of the teachers to them. Use your personal word and influence. The American people need to be aroused. Will you help to do it?

Review Questions

1. Do the Mormons believe as Christians do on all important points of doctrine?
2. What place do they give to God, Christ and the Bible?
3. What are their most pernicious doctrines?

Questions

1. What can you say of morality among the the Mormons? Give proofs from their own sources.
2. What is the attitude of the church itself toward polygamy? Its relation to the future life?
3. What special explanation do Mormon missionaries make?
4. Describe the dealings of the United States government with the matter of polygamy.
5. Describe a Temple marriage.
6. What is their theory of revelations?
7. How did Mormon officials carry out the law with regard to polygamy?
8. What is their present attitude?
9. Why is the new polygamy worse than the old?

Subjects for Papers and Discussions

1. Why had the United States government a right to prohibit polygamy?
2. What has polygamy done for woman in every country where it has been practiced?
3. What is its effect on social life and the training of children?
4. Modern Mormonism as compared to its original form. Original treatment of paupers, etc. Attitude toward education, etc.

Statistics

Tithes are estimated to amount to \$1,700,000 a year. No account of their expenditure is given by the Mormon hierarchy. The Temple cost \$4,000,000.



Little Uncle Sam and Billy the Goat

BY REV. J. R. RUSSELL

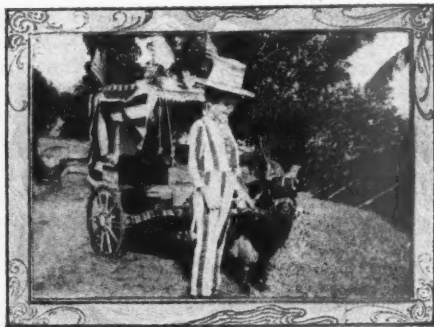
As in the United States of America, so in the Philippines, Uncle Sam has his attractiveness. On the Fourth of July, the American Colony, wherever situated in the Islands, celebrates the day. July 4, 1911, a notice was given that there would be a large parade through the streets of Capiz, Panay. So Mrs. Russell and I labored to fix up our little boy, who is six and a half years of age, like Uncle Sam; as you see in the picture, with his striped pants and long tailed coat, with his hat and goatee, he is ready for the march.

Now Billy the goat is also trimmed up with red, white and blue. The calasa, to which he is harnessed, is decked prettily with flags and bunting. These close friends, Billy and Vernon, appeared before the Captain of the constabulary, who had charge of the parade, and they were instantly placed at the head of the procession, behind the band. It was a very jolly day throughout and Master Vernon enjoyed impersonating Uncle Sam.

I am sure that you boys and girls would like to hear a little more about Billy, the goat. He was a member of our family for four years and got so familiar that whenever the rope gave way, he would come directly into the house and would rub his nose softly but earnestly against the food closet. It would not have hurt Billy's conscience much if he should have been successful enough to get his food without the consent of any in the house. He would stand on his heels to get a piece of bread held over his nose and then when feeling a little frisky he would make a run for Vernon, as if to bunt him. But his little master had learned to tame this

four-legged companion. With a quick movement of his right hand, Vernon would seize Billy by his goatee, and then the struggle was over.

Billy is now the pet of the little children of the Governor of Romblon and we are sure that he has plenty of sweet and juicy grass to eat, as well as many jolly companions with whom he can play. However, little Vernon and Billy were very much loath to leave each other when the day of parting came. And to this day, though twelve thousand miles away, Master Vernon often speaks of the jolly times he had with his good-natured, four-legged friend.



UNCLE SAM AND BILLY THE GOAT

The tender expressions of gratitude and the manifestations of appreciation from these loving hearts can never be erased from the memory of the missionaries whose privilege it has been to work with them.

To feel that one's life work is not in vain is one of the pleasant realizations which comes to the missionary of the cross. Thousands of young men learn to love and honor the missionary who is energetic and proves himself a real friend.



How to Have Up-to-Date Missionary Meetings

BY F. B. NICHOLS

KEEP your missionary meetings *up-to-date* by being behind—that is, behind MISSIONS. MISSIONS has the latest news from the field, foreign and home; the most interesting and inspiring facts in most attractive form. From any issue of this magazine it is easy to make up a telling program of broad outlook. It seems to us very good, in theory at least, to get out Church Bulletins of alluring-titled subjects for a year ahead, but many times it is quite futile if the intent is to deal with live missionary matters of denominational moment. For instance, not long since certain churches had as a theme, "Buddhism in the United States." There was a run on headquarters for "literature." The Home Mission Society was not working among these people and had nothing, but by correspondence obtained a list of secular magazines containing a little on the subject, while a ransacking of the United States Religious Census furnished a list of temples and adherents. In all, quite scanty information about as yet an insignificant number of people tarrying on our borders, and none of it about Baptist doings! Then, again, "Alaska" comes forward almost annually with a cry for "fresh facts"; but Alaska is mostly a hard, uninhabited country of snow and storm, shifting bachelors and half-civilized tribes, where, for good and sufficient reasons which have been many times retold, little is now being done by Baptists, and that little told over and over again; work moves slowly and conservatively, unless an earthquake varies the monotony and adds new need for money.

If there are wonderful conversions among the Blanket Indians in January, the chances are that the Indian meeting falls the following December; then some good people are disturbed because the Home Mission Society does not furnish "fresh facts that will interest the people." Now, conversions among Indians, like those among white people, come as the Spirit willeth and not as man maketh programs; neither can famine, nor pestilence which may work for good or ill in foreign fields be hastened or stayed, because Church Bulletins have that section down for specified dates and will want the most significant recent happenings.

Now, for an experiment, as *fresh facts* concerning all phases of the work come regularly and promptly to MISSIONS, we suggest for twelve consecutive months in your Church Bulletin, these words: "Missions—Our Whole Field." Then turn to our publication, and you can have with little trouble a meeting which in abundance of good things will resemble an old-fashioned country feast, where the table was loaded with viands, every one lavishly supplied, and basketsful left over. For example, take a glance at the Table of Contents for January, 1913; spread out there are bits from China and Wyoming, the Blanket Indians of Oklahoma, Storer College of West Virginia and Shanghai Baptist College; the Baptist Laymen's Missionary Movement; Woman's Work; the Financial Outlook; the Three Million Dollar Campaign. Could anything be more palatable, nourishing, digestible; more up-to-date and inspiring; more what people want to know about, and should know about? Then make it a practice to have for your monthly meeting, a *review* of the previous month's issue of MISSIONS.



THE BAPTIST LAYMEN'S MISSIONARY MOVEMENT

CONDUCTED BY
Secretary W. T. Stackhouse, D.D.

**OUR OBJECTIVE: TEN CENTS PER WEEK PER
MEMBER AS THE MINIMUM FOR MISSIONS**

Three Million Dollar Campaign Items

BY SECRETARY STACKHOUSE



THE General Secretary gave about two months and a half to the Three Million Dollar Campaign. The most of the time was spent in the states of New York and New Jersey. One Sunday was given to Southbridge, Massachusetts, and a couple of days to the brethren in Detroit in the every-member canvass. Our work in New York was in cooperation with the district secretaries, who gave themselves very heartily to the extensive campaign carried out. Over 200 churches were more fully acquainted with the needs of the Societies. A large number of conferences were held, and many individuals visited with a view to creating interest in the work. Pastors and churches were most cordial in their support, and a number of the pastors did good work in the campaign outside their own fields. What the results will be we cannot yet determine. The pledges of which we have knowledge reach into the thousands of dollars. And this does not take into account the many promises from churches and individuals that they would do their best for the Societies before the 31st of March. All things considered, the campaign throughout the country has done much to stimulate greater interest, and develop larger support for all our mission work. By the time this article appears we will all know what our actual financial condition is.

As a result of this campaign some facts have been forced upon our attention as

never before, among which the following are worthy of some consideration:

(1) While the individuals we have visited during this season of special effort have been, in most cases, both kind and generous, we are sure that a time of crisis is not the best time in which to cultivate the interest and sympathy of large prospective contributors. It puts both the representative of the work, and the man whose interest is desired, at a disadvantage. The work of cultivation and education should be persistently and consistently done when conditions are normal.

(2) We are convinced that our campaigns for advance, whatever they may be, ought to be carefully planned and energetically pushed from the very beginning of the Convention year. There is sure to be an overcrowding of interests, claims and appeals during the last three months of the year. This may give the effort, however worthy, the appearance of a spasm. Moreover, the workers themselves are liable to appear panicky. Far better and far greater progress can be made on the journey toward victory if the start is well planned and made early in the year.

(3) If our denomination is ever going to overtake our share of the mission work at home and abroad, a larger number of our members must certainly be enlisted in a more generous and systematic support. In many of our churches it is painful to discover the large percentage of members who are contributing little or nothing to the work outside the local church, and the large percentage of well-to-do people who are openly indifferent to the program set forth in the commission of our Lord.

We are confident that the most effective method for the enlargement of the number of regular contributors is the personal canvass of each individual. We therefore receive with delight the announcement by the combined missionary societies that a nation-wide, every-member canvass is being carefully planned and will be systematically carried out by March, 1914.

(4) Many of our churches have local financial problems that must be reckoned with. All other agencies, therefore, that are dependent upon the local congregations, and are looking to them for larger support, must not only be sympathetic toward, but must cooperate with, these local congregations in the meeting of their own present needs. The fostering of the warmest relationships between missionary societies that are the agents of the churches in the wider field, and the congregations that maintain them, is absolutely essential. This is why the Baptist Laymen's Movement has coupled missions and local expenses in the same canvass, in those cases where the local expenses have been a problem.



Big Things in Big Centers

We are assured by Rev. E. M. Lake, Superintendent of Missions for Michigan, that the Detroit Baptists will reach the Baptist Laymen's objective of an average of 10 cents per member per week by the time the Northern Baptist Convention meets in Detroit. This will be a great victory for the Baptists of that city.

Our latest report from the Secretary of the Continuation Committee in Cleveland is that the Baptists, independent of a number of individuals whose subscriptions are large, have reached an average of over 12 cents per member per week for missions. Counting the large subscriptions referred to, it would bring the average up to over 23 cents per member per week, or a total of over \$85,000 per annum. This beats the famous record made by the Baptists of Toronto, and puts Cleveland in the front rank, and the end is not yet. The Secretary informs me that over 1,200 subscribers were added to the list during the canvass so far.

Large Gifts from Small Churches

As illustrations of what our smaller churches can accomplish under missionary leadership, the following items are significant. They were received within a few days of one another and simply in the course of our daily mail:

A small country church, Stella, Nebraska, with a membership of 76, has given this year to missions \$400, or more than the standard of 10 cents per week per member. They give thus liberally because they study missions. Every member of the study class subscribes for the magazine. Interest in the work has been created by public Sunday evening missionary programs. The pastor and his wife keep the matter constantly before the people in Sunday school, church and in the ladies' work.

The church in Washington, Pennsylvania, had not yet made its annual offering for the missionary work. Among the other notices on the calendar for the second Sunday of March, this one was given a conspicuous place: "This morning we have the privilege of sharing with the one and a quarter million Baptists of the North in the raising of \$3,000,000 for advance work." The pastor preached a sermon on "The Place of Prayer in the World Kingdom of Jesus," and the church, though numbering less than 300 in membership, gave between eight and nine hundred dollars as an absolutely voluntary offering—"no noise, no contest, just quiet prayerful giving as unto God."

If the heart finds the will, the hand finds the way.



Summer Conferences

The Y. M. C. A. National Board announces eleven conferences for 1913, extending from June 6 to September 1. The first is the Southern General at Blue Ridge, June 6-16. The Eastern Student Conference is at Silver Bay, June 20-30; Western Student at Estes Park, Colorado, August 22 to September 1; Central Student at Lake Geneva, Wisconsin, same dates.



WESTERN WOMAN'S WORK FOR FAR EASTERN WOMEN

Editorial Notes

"Shine on, Lone Star; in grief and tears,
And sad reverses oft baptized;
Shine on, till earth redeemed,
In dust shall bid its idols fall;
And thousands where thy radiance beamed,
Shall crown the Saviour, Lord of all."
SAMUEL F. SMITH.



IN 1840, the pioneer missionary, Samuel Day, began work in the Telugu country along the east coast of southern India. Eight years of faithful labor among the people brought discouragement. The American Baptist Missionary Union, after debating the advisability of abandoning the field, finally decided to send another missionary and continue the work. Nine more years of service and sowing the gospel passed with no sign of harvest. Again the question was raised, "Shall the mission be discontinued?" One of the speakers, turning to a map, pointed to the district and designated the station as the "Lone Star Mission." These words inspired Dr. Samuel F. Smith, who was present at the meeting, to write the above poem, which perhaps saved that mission. Today we have in Ongole an educational center which is a monument to these early Christian missionaries, and the work there being carried on by our representatives is destined to bring forth large returns in the years now at hand.

A QUIET REVOLUTION IN INDIA

Preparing the boys and girls to take their places in the world when they reach maturity is a recognized problem of American educational institutions. The recent agitation for vocational training schools shows how America is trying to solve the hard problem; America, where there is every incentive for activity and where the dignity of labor is strongly emphasized. How much greater must the need be in India. But to introduce such work in India, the prejudice of ages must be overcome.

Not only is work beneath the dignity of the Hindu; not only is his religion incompatible with labor, but he goes much further. His idea of becoming a holy man involves his doing nothing at all. The holy men of India are its beggars. The poor working men, having families to support and therefore debarred from joining the ranks of the holy, gain merit by giving out of their poverty to keep the holy men in idleness. In other words, a premium is placed on idleness.

Now, however, all this is being slowly changed. Through contact with Christian ideals the non-Christian leaders of India are realizing the necessity of reform. For Hinduism must be regenerated if it is to survive at all. Thus entirely outside the pale of Christ's regenerated church in India there is discernible a gradual leavening of the mass of heathenism, and among the valuable examples set the Hindu by his Christian neighbor is that of the dignity of labor.

By way of inaugurating and continuing this good work the managers of our Boarding Schools have long since espoused the cause of industrial education.

American supporters, thousands of miles

away from the scene of our missionary activity, are apt to lose sight of the greater good in watching the great maelstrom of minor missionary activities. The fact is, that those on the field are moulding public opinion in their locality. The work of the missionary is not only the preaching of Christianity but also the revolutionizing of the horrible economic and social conditions under which the native Indians have groaned for so many centuries.

ONGOLE'S WIDE AWAKE SCHOOLS

The Christian School System of the city of Ongole and contiguous districts surprises the layman, so great is its extent. There are 18 schools in the city and 147

Sarah Kelly, who for a long time had felt a call to engage in evangelistic work among the villages about Ongole. It was not until 1911, when Miss Evans had come from America and learned the language, that Miss Kelly was free to do so.

A Normal School, an Observation School, an Elementary Boarding School, an Industrial Needle Work Boarding School, and a Caste Girls' School comprise Miss Evans's group. In the management she has two valuable assistants, Miss Richtor, superintendent of the normal school, and Miss Myra Smith, matron of the boarding schools. The latter began her work soon after Miss Evans took charge. She is a trained nurse of nine years' experience, and as Miss Evans says, "is a very capable woman in every way. Her consenting



MISS BERTHA EVANS

in the outlying districts. Over this system Rev. J. M. Baker is technically supervisor, although he wholly supervises only those schools outside the city. The 18 city schools include a group of five girls' schools of which Miss Evans is principal, a girl's school and two boys' schools under Miss Dessa, a Woman's Bible Training School with a student body of 50 Bible women under Miss Sarah Kelly; and another group of nine schools, including a high school for Ongole Christians under Mr. Baker. The Woman's Bible Training School was formerly in Mrs. Baker's care.

We are concerned this month with the group of schools of which Miss Evans is principal. For twenty years these schools were under the able supervision of Miss



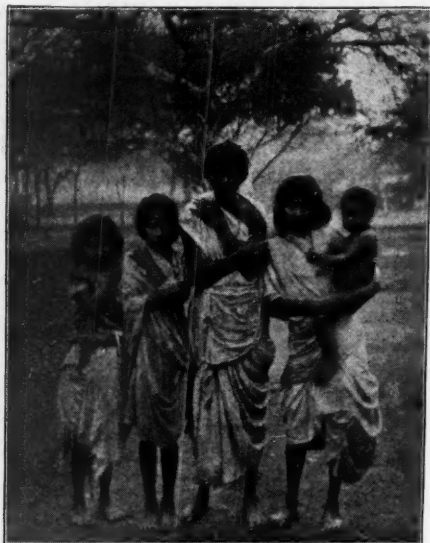
MISS SARAH KELLY

to accept this position is an example of sacrifice, for she can command a salary at nursing two and one half times as large as the Mission can give her. She has general oversight of the domestic end of the school and gives medical aid when necessary. She measures out the large quantities of rice and grains for the curries, oversees the cooking and that each child in her big family has her proper share; she inspects the dormitories and clothes; sees that the little girlies 'pour their baths,' wash and comb their hair properly and that all get to school and to work on time. In fact, she mothers our big family."

Industrial Work Among the Girls

BY MISS BERTHA M. EVANS

The aim of industrial work in boarding schools is twofold. The principal one is moral. We are agreed that industry has no place in our Boarding School unless it makes a difference in the character of the children. One has said that the object of our schools is not to develop "adepts in the art of being fed, but men and women who appreciate the opportunity of feeding



TELUGU CHILDREN, INDIA

themselves and others." We try to teach the *dignity* of labor and the laboring classes, while *now* all the money, time and influence goes into literary education. A little training would make children unashamed to carry their own boxes and bundles. If we wish to overcome opposition to change and to develop good home keepers for India Christian homes, surely the place to begin is in the Boarding School.

We are trying some things in Ongole. Miss Dessa has been an industrial missionary for over sixteen years among the boys. Their fine Christian Endeavor Garden is well known. I am glad that it had been decided long before I came to Ongole that the girls must be taught to do something with their hands. To encourage them to do so, it was thought best to require each girl to pay a small

tuition fee, earned by the girls' own efforts. If a girl's father thinks she is too much of a lady to work, and the end of the term shows that she is in debt to the school, the fee doubles and must be paid before she is allowed to re-enter. One may appreciate the advantage of taking the burden off the shoulders of the desperately poor parents and putting it upon the girls themselves.

We have made a beginning at gardening, and were fortunate to be able to start with two garden plots. Each plot has a wall around it and a well in the center. The wells are each equipped with two diaphragm pumps. When the water is low, both are used. Four to six girls can operate the pumps with very little exertion. The soil was the worthless red soil common in our district. It has been carefully treated and enriched so that excellent results are obtained. The fertilizer is furnished from the school sanitation plant. Dried leaves, grass, ashes—every thing going to waste—has suddenly become of value in our eyes.

The garden has been divided into plots of four by six yards and a plot allotted to each girl. Our plan is that each shall have one plot and one fruit tree. To put the enterprise upon a business basis, the fee charged is called "garden rent," and is paid monthly. The rent also pays for the use of tools and water. Through a system of irrigation by ditches much labor is saved. Last year the girls were allowed to buy and sow whatever seeds they wished. The result was three times as much of gongura greens as of any other vegetable. Therefore this year our plan is to form small companies of four girls who shall raise one vegetable in each of the four plots and share the profits. Unless this is done the girl who raises guinea grass may have more profit than she who raises tomatoes.

If a girl earns more than her required fee, she may deposit the balance toward another month's tuition or she may use it in any way she pleases. A number of the girls have bought bowls and combs and new jackets. Nor are they forbidden to spend their money for "puppu" and "mitai." The prospect of "puppu" and "mitai," another way of saying native sweets, may

give impetus to next month's work. They are only children.

Our plans for this year include: (1) Better food for school children secured by their own efforts. (2) Enlarging the garden to supply our neighbors with vegetables and bappayas. (3) A period of one hour set apart each day in the Higher Elementary School for teaching fancy and plain needle work, crochet, embroidery, knitting and more careful cutting and fitting. (4) We hope to have the cooperation of the Boys' School in weaving into cloth the cotton, which we plan to gin and make into thread. A plot of ground is now planted with Cambodia cotton and we hope to increase this crop. (5) Lectures in school course on agriculture, weaving and other helpful subjects.

The industrial effort of our school, exclusive of the drawn-work, is hardly a year old, but with all truthfulness we can say "it pays." In coming years we look to it as our source of income. But it has already paid in the increased physical strength of the girls, and best of all in the effect upon their attitude towards work done with the hands. This change of attitude is remarkable. Last spring when the girls first came in contact with industrial work they were at times sullen in doing it and the word "Work" seemed to produce vexation on their part. The whole spirit suddenly changed from an open rebellion to a "sunshyness," which produced a better moral tone throughout the school. They sing and laugh at their work. One evening when some of the girls were asked why they were so happy, one understanding girl replied, "It is because we are doing good work, not because of the money we make."

We have just completed a tour of ten days down the coast of the Bay of Bengal. Mrs. Baker and Mildred went with us and we had a great hearing. Our tent was about a mile from the village and although it was a rainy afternoon 1,200 people of all castes came and sat out on the sandy beach to listen to what we had to say. It was a very impressive congregation and I shall never forget the large crowd with their faces aglow with interest.

Miss Kelly is out touring on the north side and is getting into many caste homes

as well as visiting the homes of our Christians. I would be very much surprised if in the near future Ongole did not reap a rich harvest of souls from many castes.

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The Annual Meeting of the Woman's Baptist Foreign Missionary Society of the West

In order that those most deeply interested in all of the denominational work may be able to attend both meetings, the annual meeting of the Society of the West will be held this year in Detroit, the week preceding the Northern Baptist Convention. The dates are Thursday and Friday, May 15 and 16, and the hostess is the Board of the Woman's Baptist Foreign Missionary Society of Michigan. As the annual meeting is not a delegated body, and every woman who is a member of a Baptist church in its territory is considered a member of the Society of the West, a cordial invitation is extended.

Thursday will be devoted to an informal Workers' Conference, when matters of future policy will be discussed. The evening program will include an address by the president, Mrs. Andrew MacLeish; a stereopticon talk on Glimpses from Our Own Fields by the Foreign-Secretary, and a missionary address by Miss Inga Petterson.

Friday morning will be given to the proposition of union with the Woman's Baptist Foreign Missionary Society, and the afternoon to the Work and Workers at the Home Base. Friday evening, missionaries and appointees will be introduced, the new appointees commissioned, and an address given by Mrs. Helen Barrett Montgomery. This will make a rare program.

On Sunday afternoon at 4.00 P.M. an informal service will be held with all of the missionaries present, when there will be opportunity to meet and to hear them.

All of these meetings, with one exception, will be held in the Institute Building of the Woodward Avenue Baptist Church, the Friday evening service being held in the church auditorium.

Following the annual meeting of the Society of the West, on Saturday and Monday, May 17 and 19, there will be a meeting of delegates appointed by the two Woman's Foreign Societies to consider the matter of unification.

YOUR OPPORTUNITY

The first material need for the Mission station at Ongole is a large rug for the schoolroom. It will cost \$265. This may be *your* opportunity to help the work on the foreign field.

Someone is needed right away to go to Ongole. The Woman's Baptist Foreign Missionary Society of the West wishes to send a missionary to learn the language and be ready to take up the work when Miss Evans leaves for her furlough.



Ongole Flashlights

BY REV. J. M. BAKER

When Miss Kelly gave up her Girls' School work to tour among the villages, it was a red-letter day for Ongole. She has been in camp a fair portion of the year



NATIVE PLACE OF WORSHIP, SOUTH INDIA

and knows the people and their language. For only a short time has any woman missionary toured in the villages of this field. With a force of 51 Bible women at her command, living in about 45 different centers throughout the field, and with 5,000 Christian women and hordes of non-Christian women to work with, one may imagine what service such a woman can render. Miss Kelly reports: "I am receiving marked respect and a good hearing from all classes, but especially from the Sudras. They seem hungry for the gospel. Many invite me to their homes. I visit also the homes of the

Christians and try to teach the women how to be good wives and mothers. While talking one day to some caste women, one of them came and fell down at my feet declaring that she knew my message was from God. It is a great privilege to be out where one is so much needed." (See Miss Kelly's letter in April MISSIONS.)

One of the hardest and most important tasks of the missionary is to teach the converts for what they are to give and how to give systematically. In the villages many of the women have "the pot system" of giving. One Sunday after the preaching of the sermon in one of the villages, the women of the congregation dispersed without ceremony. Each one went to her house and from a secret place brought a pot containing grain which she had saved throughout the week. Before preparing each meal, she had taken some of the grain and put it in the Lord's pot. There were several heaps of different kinds of grain poured out before the Lord on that day. The grain was sold and the proceeds were given to the church treasurer. The sum which was already in hand was an example of how the very poor can have an important part in the work of the kingdom and the consequent blessing.

Miss Kelly, in charge of the field Bible women, had nearly all of them at Ongole for a two weeks' study of the Bible and of the questions affecting more particularly woman's work. There were 43 in attendance. These women are a strong force for good and the awakening they received at this institute has shown results in their village work.

One remarkable thing about our schools is that the caste people, though they have good schools of their own, prefer to send 273 of their brightest boys and girls to Christian schools, where the Bible is taught every day. Another remarkable thing is that in one year this great educational mill is able to turn out a grist of 83 fairly educated young people, whose educational attainments are sufficient to secure grants from the English government as teachers of village schools. These young people, therefore, are in a position to transform the thought of entire villages.

Personals

Miss Anna Martin is just now beginning active missionary work. She is to study half the day and work the other half. A new hospital for women has been completed at Huchow (a picture of which was published in the March number); but Miss Martin is sadly handicapped for lack of equipment, and reports that there is no woman doctor to take charge of the hospital. We are still looking for one to send to Huchow.

Miss Helen Topping has closed her work at Sendai — much to the regret of everybody concerned — and is spending a few months in her home at Morioka before going to Tokyo to assist in the kindergarten there.

Miss Mary Jesse, who has been studying all winter in the language school at Tokyo, is now moving to Sendai, where she hopes to help some in the school while finishing her language work.

Friends of Miss Bertha Evans will be sorry to learn that she has been in the hospital with a low fever that was slow in yielding to treatment. She is now up again, however, and at her work.

Miss Louise Tschirch has begun her new work, visiting in the villages around Bassein. She, with her Bible women, spends several weeks in each village teaching the girls to sew and the mothers

to cook. Of course she also carries on Bible classes. Her first report of such trips shows that she is being heartily welcomed everywhere. This is only natural for, in the course of her years of service at Bassein, she has become well known and loved by the Karens in all the surrounding country.

Miss Alta Ragon is moving to Bassein to relieve Miss Mitchell for furlough.

Miss Caroline Bissinger is home for furlough. In a letter written just before she left the field, she ended with these words: "If you have any guns and flags and bands around, get them out, for I am coming home. Hurrah for America!"

Miss Helen Rawlings has decided to remain in America for the present, in order to take a course in kindergarten work. She will continue her studies at the University of Chicago.

Mrs. George Waters of Swatow, China, was present at the first Board meeting in March, and made a few farewell remarks. She sailed from San Francisco, March 22.

Readers of MISSIONS will be glad to learn that Mrs. Grace Anne Hughes Mills is pleasantly located, with her husband, in a made-over Japanese house in Fukuoka, Japan. She has started kindergarten work and mother's meetings, and is still working as hard as ever, as she says, "for the little women of Japan."



HUCHOW GIRLS' BOARDING SCHOOL

OUR MISSIONARY MAIL BAG

OUR SUIFU BOARDING SCHOOL

The Girls' School is a joy. Things have gone so nicely since we were away. I have not seen a nicer building or a better school anywhere in China than our own at Suifu. We may well be proud of it.

In the absence of Miss Page, who is still waiting at Ichang for her freight, I am helping the splendid young woman teacher to plan for next year's work. The school must be ready to do a greater work than was possible during the absence of the "Foreigners" from the city.

MRS. TOMPKINS.

HAPPY AND BUSY

The year has been eventful, if one can call the tragedies and joys of everyday life events. Missionary life is certainly engrossing. It is also exciting. You never know one day what to look for the next. I am very sure that everything that could happen on one Compound in one year has happened here this past year while Mr. and Mrs. Heptonstall have been away. Nevertheless, I am still well and happy, am doing my full day's work, and am not ready to give up.

Since Miss Peck left on furlough, Miss Lucy Austin has been transferred to Toungoo to be with me in the work. She is under the Eastern Society, but not being able to stand the climate at the station to which she was designated last fall, she asked to try it somewhere else. Just then I was looking about and wondering whom we should get to take Miss Peck's work, so she was allowed to come here. Please do not understand that we have a health resort here at Toungoo, quite the contrary. But a change is a change. Up to the present time, she is keeping well and we are working together like a team of oxen.

Also, they have sent Rev. Mr. Hascall and his wife to be with us until the return of the Heptonstalls. They are my advisory board, my guardians, my chaperon and my bishop. They have their own work, however, and are simply available when I come to the point where I have to

ask for help. We live in the same house. In the house are also Dr. and Mrs. Eveleth of the Burman Mission and Mrs. Mix of the Shan Mission, who are doing literary work. So you see we are not a household but a houseful. One lady acts as hostess and boards the rest of us. I was "it" last month, but I cannot say I particularly enjoyed that special form of missionary service. I think it is more suitable for one of the married ladies to do that, don't you?

ALTA O. RAGON.

A WORD FROM SENDAI, JAPAN

I am so very, very happy to be in this kind of work again. There is no such joy as trying to help those who do not know God to find him; and those who do not know him very well to learn to know him better.

ANNIE S. BUZZELL.

Program for June

SERVICE OF FOREIGN MISSIONS TO SCIENCE AND SOCIETY

Hymn, "True hearted, whole hearted."

Devotional moments, Scripture, Livingstone's Psalm, Psalm 135.

Fact to Ponder: One hundred and seventy-five millions under the spell of fatalism — Mohammedanism. "Think on these things."

The Hon. W. B. Reed, United States Minister to China, once said: "I went to the East with no enthusiasm as to missionary enterprise. I came back with the fixed conviction that missionaries are the great agents of civilization."

TOPICS FOR STUDY AND DISCUSSION:

1. The Gospel first, but not all.
2. Language making.
3. Sanitation, health.
4. Scientific treatment of disease and conditions.
5. Antiseptic surgery.
6. Manufactures benefited.
7. Agriculture aided.
8. New drugs, discovered.
9. Geographical and historical advance.
10. Race characteristics and climate disclosed.

Hymn.

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"The Service of Missions to Science and Society,"	.10
"What Foreign Missions Have Done for Christian Lands,"	.03
"The World's Debt to the Missionary,"	.05

The Baptist Forward Movement

for Missionary Education

Conducted by Secretary John M. Moore

A Forward Campaign

For such a campaign as that outlined in the editorial in this issue on "The Challenge Answered," the prime necessity is efficient leadership. And this makes the summer conferences at Silver Bay and Lake Geneva more important this year than ever in relation to our denominational work. Baptist leaders will participate in both of these conferences, though at this time a full list of speakers cannot be furnished. Dr. O. P. Gifford of Brookline will preach the annual sermon at Silver Bay.

This beautiful resort is on the west shore of Lake George, ten miles from the northern end, twenty-eight miles from the southern end. Lake George is situated seventy miles north of Albany and is the largest and most eastern of the Adirondack lakes.

Herbert Spencer once wrote: "Lake George is the most picturesque thing I saw in the United States."

It is an unusual advantage to attend a summer conference at Silver Bay from the standpoint of what the Conference itself can do for the individual. When this advantage can be supplemented by a visit to a region beloved by tourists from the whole world for its natural beauty, no one can afford to miss a trip to Silver Bay. The opportunities for healthful, outdoor summer sports are unexcelled.

Lake Geneva, Wisconsin, holds an unrivaled place for the beauty of its surroundings, the purity of its waters, and the opportunity for rest and recreation it affords. The Y. M. C. A. Camp, the home of the Conference of 1913, has long been a center for summer religious gatherings and is conceded to be one of the most

attractive spots on Lake Geneva. The Camp is in the midst of a natural forest of heavy timber and is within walking distance of the famous Yerkes Observatory. All of the water attractions—fishing, sailing, rowing, bathing—are available. In every particular it presents an ideal environment for religious gatherings and the priceless advantage of seclusion from the crowds.

The purpose of these conferences is to discover and to develop the highest type of missionary leadership in all departments of church work.

A program of missionary education will be outlined and organized that will fittingly provide training for the great campaign of the year. The necessary expenses at either conference, exclusive of railroad fare, are about twenty dollars for the ten days.

The dates are: Silver Bay, July 11-20, and Lake Geneva, August 1-10. Illustrated booklet with all other information needed may be obtained from Secretary John M. Moore, Ford Building, Boston.



GOLF AT LAKE GENEVA

Missionary Program Topics for 1913

<i>January.</i>	A TOUR OF OUR FOREIGN MISSION FIELDS.
<i>February.</i>	THE NEW CHINA.
<i>March.</i>	LIVINGSTONE'S PRAYER LIFE. (Centenary Prayer Service.)
<i>April.</i>	CARRYING THE GOSPEL BY CAR, WAGON AND BOAT.
<i>May.</i>	BIBLE DISTRIBUTION.
<i>June.</i>	"MISSIONS."
<i>July.</i>	SUMMER WORK ON FOREIGN FIELDS.
<i>August.</i>	THE BIBLICAL BASIS OF MISSIONS.
<i>September.</i>	LAYING FOUNDATIONS FOR WORLD-WIDE MISSIONS. (A State Mission Program.)
<i>October.</i>	NEGLECTED FIELDS OF THE WEST.
<i>November.</i>	NEIGHBORHOOD NEEDS AND HOW TO MEET THEM.
<i>December.</i>	OUR NEW AMERICANS.



June Topic : MISSIONS, Our National Baptist Magazine

HYMN. THE SON OF GOD GOES FORTH TO WAR.

PRAYER. Several one-minute prayers for the missionaries, the Mission Boards, the writers and editor, and all others who are related to the work represented by our magazine.

SCRIPTURE. Read Revelation 1:1-11, where John is instructed to write a book and send it to the churches.

Golden Text: Blessed is he that readeth. Rev. 1:3.

HYMN. HAIL TO THE BRIGHTNESS OF ZION'S GLAD MORNING.

DISCUSSION:

1. What the magazine does for the churches. 5 minutes.
2. Personal testimonies: What the magazine has done for me. 10 minutes.
3. Why the magazine deserves the hearty support of (a) every pastor, (b) missionary circle, (c) and church. 10 minutes.
4. Have several persons read prepared lists of five of the best articles they have seen in recent issues of the magazine. 5 minutes.
5. Have three persons each tell in their own words a brief missionary item selected from this issue. 5 minutes.

CLOSING HYMN AND PRAYER.



Note

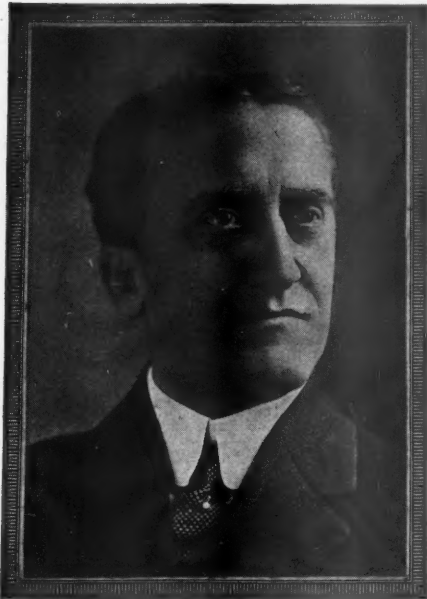
No material is necessary for carrying out the above program aside from what is furnished in the magazine itself. Several of the topics necessarily call for original observations by those who take part. Part or all of the outline may be used, according to the discretion of the leader.





The New Superintendent in Michigan

Among those who will extend a hearty welcome to friends both new and old during the Northern Baptist Convention at Detroit will be Rev. E. M. Lake, General Superintendent of Missions for Michigan under the Unified Mission Plan. This new departure of Michigan Baptists, whereby all of the different missionary organizations are coordinated under one head with one central collecting agency,



REV. E. M. LAKE

and all cooperating along certain well defined lines of work, is something unique in denominational polity and is being watched with interest. It is believed that Mr. Lake with his intimate knowledge of affairs through a former five years'

pastorate in Lansing and service upon the State Mission Board, together with his unbounded faith and enthusiasm in the new plan, will be able to make it a success.

Born in Pennsylvania, the son of a Baptist minister, a graduate of Bucknell University, and also of Chicago, Mr. Lake is well informed upon denominational affairs. His last pastorate of over five years in Lawrence, Mass., not only put him in close touch with denominational headquarters in the East but also gave him experience at first hand in dealing with home mission questions through the problem of a down-town church in a great industrial center entirely surrounded by a foreign population. Thus equipped he has entered upon his new work with characteristic energy.

Since reaching Detroit the first of the year, he has been busily engaged in equipping the new office and becoming acquainted with the work as mapped out by the State Executive Board. He also began the intensive work which is to be one of the leading features of the new plan by successfully carrying forward an Every-member Canvass Campaign for Missions among the Detroit churches during January and February. He is now pushing the same campaign out among the different associations of the state.

Having held pastorates of some length in Ohio, Illinois and Massachusetts his acquaintance is correspondingly large and he is planning to keep open house during Convention Week. His headquarters can be easily found in the Woodward Avenue Baptist Church, where a cordial welcome awaits all comers.

**DETROIT BAPTISTS BID ALL DELEGATES
AND VISITORS WELCOME TO THE AN-
NIVERSARY MEETINGS**



Rev. J. C. Robbins

NEW JOINT SECRETARY FOR NEW ENGLAND

New England is to have a Joint Secretary for the three national societies — the American Baptist Foreign Mission Society, the American Baptist Home Mission Society, and the American Baptist Publication Society. The one unanimously selected for this important position is Rev. J. C. Robbins, a man singularly



REV. J. C. ROBBINS

fitted by his native gifts, education and experience for this work. He knows the life, temper and thought of New England, for he is the son of a New England pastor and was educated in Vermont Academy, Brown University and Newton Theological Institution. He knows missionary life and problems from personal experience, for he has been a successful missionary in

the Philippines. He has made two unsuccessful attempts to return to that field this year. Once he was delayed by his own illness, and the other time when actually on his way to the Philippines he was turned back by the serious illness of his little girl. He knows how to meet and interest men and how to present his message so as to grip and move people. Because of his peculiar gifts along this line he was loaned by the American Baptist Foreign Mission Society to the Student Volunteer Movement for two years to do a special work among the colleges, universities and theological seminaries. To the difficult problem of doing the work formerly done by three men Mr. Robbins brings the unbounded enthusiasm of his youth and all of his splendid gifts. He will receive the hearty welcome and loyal support of his brethren in the ministry and of the thousands of Christian workers in the Baptist churches of New England in this new and important service which he began April 1.



A Word of Warning

DEAR MR. EDITOR: We have a number of inquiries lately regarding men from Syria, Persia and other Oriental countries who are going about among our churches soliciting funds for various enterprises. The object of this note is to state that no one of these persons carries genuine credentials from the American Baptist Foreign Mission Society or any of its officers. The churches, of course, are free to give to whomsoever they will, but the hope is expressed that caution may be exercised and that all credentials offered may be verified through correspondence with those who are supposed to have given them.

FRED P. HAGGARD, *Home Secretary*
American Baptist Foreign Mission Society
 BOSTON, March 19, 1913.

Rev. E. W. Clark, D.D.

This pioneer missionary to the Nagas in Assam, India, died in St. Augustine, Florida, March 18, at the ripe age of 83. The funeral services were held in his old home at Amenia, New York. Dr. Clark was born in North East, Dutchess County, New York, February 25, 1830, united with the Baptist church of that village in 1844, and was licensed to preach by his boyhood church upon his graduation from Brown University and Rochester Theological Seminary, the latter in 1857. In 1858 he was married to Mary J. Mead of Amenia, who for fifty-five years was his companion and helper in all the dangers, joys and blessings of his long and honored missionary career. In 1861 Dr. Clark went to Indianapolis as editor and publisher of *The Witness*, the Baptist paper of Indiana. When that paper was consolidated with *The Chicago Times* and became *The Standard*, he continued as Indiana editor for a time; but he could not get away from the conviction that God was calling him to the mission field. His editorial experience fitted him for the new work to which he was called in 1868, that of superintendent of the Mission Press at Sibsagor, Assam. The mountains round about Sibsagor seemed beckoning him to bring the gospel to the bloodthirsty warriors around him, and in 1876 he went to Impur to make his home among the Nagas. Here he did the great work of his life, reducing the language to writing and giving the people in their own language schoolbooks, religious hymns, catechisms and portions of Scripture. In 1901, when home upon furlough, his *alma mater*, Brown University, conferred upon him the honorary degree of D.D.



THE SPIRIT OF SACRIFICE

A letter received at the Foreign Mission Rooms contains this interesting statement: "Can you tell me how much it takes to support a missionary on the different foreign fields, and if it would be possible for one person to support one definite person on some particular field? I have felt that I would like to give something each month to some one missionary if

such a plan were feasible. I am a book-keeper and stenographer, with steady employment, and though I always lay aside one tenth of my salary for religious purposes, I feel I should like to do this definite thing if possible. Would be willing to lay aside more each month if necessary." She has since pledged \$40 a year for support of the work at one of our mission stations in China.

CRADLE ROLL IN AFRICA

One object of this tour was to get the people to give more liberally towards the support of their own teachers. We were all surprised to find how cheerfully they fell in with our suggestion. They are very poor, using even the old blue glass beads, etc., for barter, that we had not seen for many years. Here a new thing happened that I had never seen before. The women came first with their babies in arms and little tots just able to walk, some holding a bunch of beads, some with a cup of beans or peanuts, others an egg, potatoes and other things. The mothers insisted that the names of their babies should be written as contributors. Here was our first cradle roll. The women were delighted and contributed themselves, and the rest of the people then joined in. I must say I never saw more cheerful givers. When we left many of the people followed us to the next village. Our teaching, our gospel, our example create in our better men a desire for better homes, better food, better clothing and other things of civilized life. — HENRY RICHARDS, Banza Manteke.

TWENTY-FIVE YEARS WITH THE MISSION PRESS

In the death of Charles Maynard Pascal, an Eurasian Christian, at the general hospital in Rangoon, Burma, January 30, our Burma mission loses a good helper. For twenty-five years he has held a responsible position in connection with the Baptist Mission Press of Rangoon, Burma, and his fund of information gained through the years made him very valuable to the mission work. He was a deacon of the Immanuel Baptist Church, and held a large place among the English-speaking peoples of Rangoon.

A MOTHER OF CHURCHES

The mission church at Ongole has probably baptized more members than any other Baptist church in the world. Since its organization there have been baptized into its membership 50,000 people, and today it has a membership of 10,197. From this mother church have gone forth five independent churches and there are now fully sixty-two organizations which will one by one become independent churches within the next few years.

A NEW RECRUIT IN THE LANGUAGE SCHOOL

Work at the Nanking language school goes on in fine shape. The marvel to me is that China has been so long in establishing such a school. I am sure that in the time saved by each of us fifty students the aggregate is several years of efficiency that would have been wasted by the old way of learning the language. Of course it takes outsiders to judge, but from my observing a friend of mine at his studies at the Presbyterian Mission in Hweiyuen, I am exceedingly thankful for the school.

— A. J. NASMITH.



Burning of the Tokyo Baptist Tabernacle

Last month we announced the burning of the Tabernacle and described the varied and large work conducted by Rev. Wm. O. Axling. A letter from Mrs. Axling describes graphically the conflagration. We quote parts of it as follows:

The vicinity of Misaki Street, Tokyo, was the scene of wild excitement on the morning of Thursday, February 20. A high wind was blowing when the firebells began to ring at 1.30. It was a cold night. Hastily dressing we reached Misaki Cho just in time to see the Students' Hostel of the Salvation Army, across the street from the Tabernacle, a mass of flames. The flames rose higher and higher and fanned by the wind spread rapidly to the surrounding buildings. We hoped our Tabernacle would not burn, but it was directly in line with the fierce wind and being high caught the full force of the heat. Soon spurts of smoke burst from under the hot tiles of the roof and we knew the building was doomed. The fire department, in-

adequate at best, was busy elsewhere, and in half an hour the Tabernacle was gutted. It was not possible to save anything. So all hands fell to and helped the dwellers in adjoining houses to escape.

The fire advanced with incredible speed. About three A.M. I went to the third floor of the Sarah L. Curtis home, a block south of our home, and I never saw a grander sight, calamitous as it was. Our Tabernacle was quite gone, and for a distance of four or five American city blocks to the southeast of it hundreds of buildings were on fire and all burning at once, a solid wall of flame. Swarms of excited and impotent human creatures scurried about around the edges of this great moving, fiery monster. I came away and back to the shelter of my safe home profoundly impressed with the entire dependence upon God of all these helpless human children of his.

The fire burned steadily and furiously till seven A.M., when as the wind died away the firemen got it under control. The loss of life was very slight, one Chinese student was killed and a hundred Japanese were injured. Thirty-three schools were burned, besides many students' boarding houses, both Japanese and Chinese, private houses and business places up to nearly 2,000 in number; 19,000 people were burned out and the loss is estimated at 15,000,000 yen, or \$7,500,000. As most of our church members do not live in the neighborhood of the Tabernacle, only three Baptist homes were destroyed, and in these no lives were lost.

Many interesting incidents occurred on the morning of the fire. At the height of the conflagration a man was seen to stop and stand calmly amid the confusion facing the fire with bowed head. Then he raised his hands and clapped them and stood some time in this attitude of worship, clearly indicating that the days of fire worship in Japan are not yet passed. On the other hand, this experience, as told by a deacon of our church, will show the realness and power of the Christian's faith in a crisis. Retiring after midnight, he had been asleep only a few minutes when messengers came running to warn him of the fire, saying, "There is no hope, get out your things and your people at

once." A nervous man and easily excitable, as he and his wife dressed he seemed to be losing his head entirely, and would soon have become useless for any help. Then his wife said, "We had better kneel down and pray." He turned upon her disgusted at the foolishness of such a proposal when they needed every instant for work, but seeing how calm she was he took her suggestion, and they knelt to pray. When they arose he too was calm, and from that moment felt that whatever came, they were in God's hands and all would be well. They were able to save their home and business, though a number of smaller houses belonging to them were destroyed.

Three centers of Christian work were burned — the Salvation Army Students' Hostel, the Catholic Girls' School, which had just completed a fine brick plant, and the Baptist Central Tabernacle, the latter worth 25,000 yen. All of our large work, influencing hundreds of people each week, is now without a home, so you see our dire need. A temporary shack 24 x 42 and of rough boards is being put up on the empty lot, and we hope to resume such lines of work as we can there. Meanwhile, may we have the prayers of all for a new building and a speedy reestablishment of our work. The Japanese Christians are not sitting down idly in hope that a new building may be sent to them from America. Already they have organized their committee and begun their canvass for funds. They have set their goal as 10,000 yen and will do their utmost to reach it, but 50,000 will be needed to put up an adequate building adequate to the work. This account is long enough and its purpose will have been fulfilled if some of Missions' readers, otherwise indifferent to the loss and suffering, are stirred to give of prayer and sympathy and perhaps something more substantial to the thousands and thousands of unfortunates who suffered in this great disaster.



Something Missionaries should Know

BY REV. W. L. FERGUSON, OF MADRAS

In the beautiful Berkshire Hills of western Massachusetts is a quiet retreat bearing the very suggestive name, Moun-

tain Rest. It is a place where tired missionaries may find rest for body and mind. Charming hills, great trees, valleys and vistas make a combination hard to be resisted. No wonder that people who come here weary and worn depart, after a few weeks spent in this bracing atmosphere, feeling ready again to go into the fight.

One of the best things about Mountain Rest is that children are welcomed! A rare thing in America to-day. They play about under the trees, ride the old white horse, pick berries and frolic to their heart's content, meanwhile getting rosy and brown, thus making their parents feel less guilty in taking them back to the tropics. And all this within reach of the missionary pocket-book!

Mountain Rest is reached by trolley from Northampton as far as Williamsburg, seven miles, and the remainder of the way, another seven miles, by stage. It is absolutely in the country. Mail addressed to Lithia arrives and departs daily except Sunday.

The presiding genius of Mountain Rest is Mrs. Frances E. Cleaveland, of New Haven, Conn., whose former husband, Dr. Dowkontt, was the founder of the International Medical Missionary Association, under whose auspices Mountain Rest was established.

Any missionaries searching for a place in which to spend the summer months cannot do better than to come here. Myself and family have greatly enjoyed our stay. We go away greatly refreshed and grateful for the fine privilege afforded in these hills.



Foreign Missionary Record

SAILED

Mrs. G. H. Waters, from San Francisco, March 22, 1913, for South China.

ARRIVED

Rev. and Mrs. F. Clyde Herod, in Boston, March 29, 1913, from Rangoon, Burma.

BORN

To Rev. F. N. Smith and Mrs. Smith, at Suifu, West China, on March 6, 1913, a daughter, Catherine H.

DIED

E. W. Clark, D.D., at St. Augustine, Fla., March 18, 1913.
Mrs. C. E. Petrick, at Sibsagor, Assam, March 10, 1913.



NO CHURCH AND STATE

The Italian Apostolic Sisters of the Sacred Heart have asked the state of Connecticut for an appropriation of \$15,000 to carry on their work at Hartford. The bill has been strongly opposed by Dr. J. S. Ives, representing the Connecticut Missionary Society of the Congregational churches, and by Dr. W. G. Fennell, Dr. R. J. White, Dr. H. M. Thompson, and Rev. A. Di Domenica, representing the Baptist churches. The *New Haven Evening Register* reports that several Italian ministers of the state were present and that the chief speaker of the Italian opponents was Rev. A. Di Domenica, pastor of the Italian Baptist Church of New Haven, who made a vigorous protest against the appropriation of public funds to a sectarian institution.

MISSIONARY GRIT

A missionary pastor, writing from California says: "We are in a lumber town, and have suffered loss by removals. We have to report 10 non-resident members out of 25 whose names we have on our books. I recently buried a faithful member, 65 years old. She walked from her ranch about three miles to attend church, and most of the time had to cross a railroad trestle 90 feet high and nearly 400 feet long. Five of the fourteen resident members live from one to two miles from the church and are frequently unable to attend in stormy weather. I recently saw a notice in the public store of the lumber company, stating that there would be no more moving pictures on Sunday night. I interpreted this as the result of Christian influence, for which the Lord be praised. The last quarter has been unusually stormy, and the attendance on Sunday night has been as low as ten, yet it would be a shame to let go the work, with the possible future that may come to this county in the next four years. One

brother went away a few months ago who received only moderate wages, yet he gave five dollars a month to the church. His practical Christianity will be felt elsewhere."

THE EDUCATION SOCIETY OF PENNSYLVANIA

Rev. Leroy Stephens, Secretary, is assisting more than 90 students, and nearly a score of these are from southern and eastern European countries. From these regions came a man and a woman who made a profound impression at the meeting of the Baptist World Alliance in Philadelphia in 1911. Some of these students bid fair to become capable as teachers of their countrymen, and able to prepare young men in their own language for the ministry and for safe leadership among their people.

INDIAN MISSIONS

Dr. Moffett, Chairman of the Indian Committee of the Home Missions Council, reports the following:

Of the neglected scattered bands of California the Secretary of the Northern California Indian Association stated this month: "In our State there at least are 11,000 without the gospel. The restraints of their own religion have been taken from many of them by their contact with the white race. What have we given them in exchange? These Indians are scattered up and down the foothills of the Sierras, and many have not one foot of land they can call their own."

Of the superstitious pueblo dwellers of New Mexico, many of whom have scarcely a form of Christianity superimposed upon the old paganism, a resident near Albuquerque writes: "We renew our petition for new missionaries for the Indians. We are grieved and distressed to see these poor people pass our door daily, and to know that they have not the gospel."

Of the great tribe of Oklahoma, which produced a Sequoia, the genius who

invented a native alphabet, and the great Chief John Ross, the report is received: "We have 6,000 full-blood Cherokees in our bounds. They live in retired places in the hills, and the villages away from the white man and the railroad. We want men like the circuit riders and colporters to minister to these people."

The second largest tribe of Indians in the United States is the Navajo of Arizona and New Mexico. Of more than 25,000 in this tribe, not one in one hundred has accepted the Christian faith. A missionary from the reservation reports: "We have over 6,000 children of school age, without teachers, either of the government or the church"

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Giving by Foreign Converts

BY REV. L. L. ZBORAY

It might be well to note some of the sacrifices that some of the foreigners are making. A young man, a member of the church, learned the spirit of giving to such an extent that he was willing to deprive himself of luxuries and even of daily food that he might help where help was needed. When a call for aid was presented to him he gave anything he had in his possession, even to the emptying of his pockets on certain occasions. One such occasion was when a subscription was being taken for a

church debt. He had but seven dollars in his pocket and was not expecting any pay for four weeks. The preacher, knowing his self-sacrificing spirit, when he wanted to raise money often glanced at him after making the appeal and he did so that night. The young man gave at once all the money he had with the exception of five cents. Later he knew that he would want meat for his dinner pail for the following days' lunches, but as meat was now out of the question he cheerfully made up his mind that he would buy five cents' worth of peanuts and use them in the place of meat for several days.

One of the missionaries who is getting a small salary tried to help the cause of a school. He knew the financial distress and gave two dollars out of his meager earnings. When it was found out that he needed the money himself he was told that he should keep the money. He replied that he was willing to sacrifice even to the extent of death if necessary.

In Berwick, Pennsylvania, three young men bought lots of land so that they could build houses in the future, whenever they could get together sufficient money. Out of these lots they staked a nice corner, one hundred feet square, worth about \$500, and offered it to the church, and there the work among the foreigners is progressing more rapidly than our American brethren can realize. New centers are springing up in



BAPTISM AT BERWICK, PA.

new communities and through street meetings, the larger part is beginning to get saturated with the gospel truth.

Among all these different nationalities we believe that the Hungarian work is in the lead, both spiritually and materially. Up to 1911 there were only six churches

visit open-air services are held, generally from two to three thousand people gathering. Many of these Hungarians and Slavs own their own houses, many of them of brick. The foreigners there, we are told, have over a million dollars in the bank. There are no paupers among them. All they need is a chance to hear the gospel. These are the most needy fields for which work must soon be undertaken.



MISSIONARIES GERWICK, UDUARNOKI AND
REV. L. L. ZBORAY

built throughout the country for the sole use of the Hungarians. These were made possible by the Baptist brethren, aided by the liberal offerings of the people themselves and other Christian people. During 1912 eight churches were under construction. There are six more in sight for 1913 with partial money in the bank, also pledges.

In South Bethlehem, Pennsylvania, with about 25,000 Hungarians and Slavs, the Roman Catholic Hungarians laid the foundation of a \$75,000 church about fifteen years ago, but the people discovered that the priest was not what he should have been. Instead of putting up the church, they put up an \$18,000 dance hall. Others of them claim no religion of any kind. A missionary was there for about six months at one time and as the result there were eight baptisms. There is no meeting house in which to gather the people. It is purely house to house work, yet it has been proved that the work was open to us.

The missionary is visiting South Bethlehem as often as possible. It is impossible to spare much time there, yet at each

City Mission Problems

BY EDWIN P. FARNHAM, D.D., OF BROOKLYN

The population of King's County (Brooklyn) in 1890 was 838,547; in 1910 it was 1,634,351. The population in the Borough of Queens in 1890 was 87,060; in 1910, 284,041.

The proportional increase of foreign over English-speaking tongues during this period has been no less striking. Brooklyn is 75.55 per cent of foreign parentage. Brooklyn has had since 1900 48.3 per cent of the Russian gain of Greater New York, and 34.6 per cent of the Italian gain. The Russian group of Brooklyn is larger than the whole population of Providence, Denver, or Seattle. The Russian, Italian and Austrian groups together in Brooklyn registered 494,985 in 1910, and outnumber the whole population of all but six of the largest cities of the nation.

What the developments of the future are to be, the most courageous prophet hesitates to tell. Conservative estimates anticipate a population for our five Boroughs by 1940 of (maximum) 9,600,627; (minimum) 8,758,437. Right here on our own field it is estimated that there will be a community of between five and six million souls, a community larger than the present entire city of New York. Such growth and development as are inevitable on this field give challenge to our entire constituency for wise planning and persistent endeavor.

Our great railroad, telegraph and telephone companies make surveys twenty-five years in advance of actual needs for intelligent action. Shall the children of the world in such matters be found wiser than the children of the light?

LIFE OR DEATH

With few exceptions our churches must be missionary churches right where they are, or they must dwindle and die; or if they have strength and resource to move, some of them may prolong their existence by moving out into suburban districts. But say or do or be what we will, the foreign problem is upon us. We have already captured a sufficient number from foreign tongues to know how virile and helpful they can be. We have large numbers of them in our American churches. Probably 75 per cent of German and Scandinavian converts find their way early or late into English-speaking churches. Our foreign churches then are garden plots and recruiting stations for our native churches, and we have no occasion to be parsimonious in our dealings with them. Here is one missionary, foreign-born, working for our Home Mission Society, who while living had 102 descendants, thus outpopulating the native stock by swift degrees. Many of his descendants were preachers and toilers in the Baptist ranks. Our veteran, Dr. Morehouse, calls that reaping up to and beyond a hundred fold.

FOUR PERPLEXING PROBLEMS

Four problems confront us:

1. We must deal kindly and wisely with enfeebled and declining churches.
2. We must Christianize the throngs that press upon us, or we shall be swept off our feet by them.
3. We must strengthen our American churches that are capable of renewal and upbuilding in present locations.
4. A fourth problem is to some more attractive, but by no means easy of solution. It is the planting and culture of churches in thriving suburban districts. If this work is not done, practically our entire work will be left undone. Stalwart young churches must be planted and fostered if stalwart service is to be rendered in the future.



Self-Help in Porto Rico

Superintendent A. B. Rudd, of Porto Rico, writing about the building of comparatively inexpensive chapels in the thickly settled country districts, where

there have been no facilities for holding religious services, states that the converts themselves take a great interest in contributing of their scanty resources to the creation of such chapels. As an instance he mentions a mission station called La Florida, where a chapel about 9 by 18, and just high enough for him to miss the joists when he preached, was recently built for a cash outlay of \$60, this being possible because the pastor at that place was an excellent carpenter, and with the help the members gave him built the chapel. On dedication night 86 people were crowded in, besides a great crowd around the doors and windows. The frame and floor are wood, roof and sides of corrugated iron. He says: "If there is a chapel on the whole mission field that will hold 86 people and cost only \$60, I shall be very glad to know it." The chapel stands on a beautiful hill and can be seen for miles away. In many destitute localities from \$250 to \$400 would build a chapel accommodating about 100 people, the house itself comparing very favorably with the residences in that region.



The Work at Bacone College

BY PRESIDENT J. H. RANDALL

During the first ten days of March Rev. H. H. Treat, a missionary to the Apache and Kiowa Indians, of Anadarko, Oklahoma, conducted meetings for our students. As a result of his plain, simple preaching on March 19th, 14 of our students were baptized and 8 others professed conversion. Five others have asked for baptism. With 8 baptized previously since school began in September, this makes 22 of our students baptized during this school year and 30 converts. The last Sunday evening before Mr. Treat went away, I think every student in school in some way or other expressed a religious interest. There has been a steady development this year along all lines of work and in those things which go to make up character. This is one of the best years Bacone has ever had. Those of our Baptist people who are helping support this school can feel that their money is being used to carry on real missionary and Christian work and is accomplishing that for which they give it.

A CENTENNIAL NOTE

Rev. Arthur Warren Smith, Librarian of the New England Baptist Library Association, writes: "In this time of centennial celebrations of our American Baptist Foreign Mission Society, I have discovered a fact of interest to our Home Mission Society. You may be aware that Luther Rice, on his voyage from the Isle of France to stir up the home Baptists about foreign missions, found it necessary to take a vessel which landed him on this continent in San Salvador. Thence he worked his way up the coast to Boston and thus overspread the country with foreign missions enthusiasm. At that time this was the only way he could get into the country conveniently, and now after nearly one hundred years our Home Mission Society has taken up work in San Salvador, the capital of El Salvador, with its ever present need of missionary operation."

FRENCH WORK IN WORCESTER

Rev. S. C. Delagneau, pastor of the French Baptist Mission at Worcester, Massachusetts, has been called to France and will be absent two months. On Easter Sunday a convert was baptized. A member of the church provides for eleven French orphans.

ITALIAN WORK IN BUFFALO

Rev. G. B. Castelleni, Italian Missionary at Buffalo, New York, on Easter Sunday baptized at the First Italian Baptist Church six young ladies and four boys. The church was filled with devoted worshippers morning and evening. These are the first fruits of his missionary work in Buffalo. He was formerly in charge of the Italian work at Barre, Vermont.

AN IMPORTANT LEAFLET

The Home Mission Society has published "The Training of a Race," an address delivered by Secretary White, at Des Moines, in an attractive pamphlet, which can be obtained from the Home Mission Society. It gives in pamphlet form the fifty years' history of the work done by the Society in educating the Negroes of the South. Every pastor should have it.

A Reading Course for Students of Missions

There is no subject on which Christian people seem so well satisfied with a smattering knowledge as that of missions. A really scientific study of the missionary situation is something that few, even among ministers of our churches, have undertaken. Yet constant appeals to congregations call for the hearty support of missions; appeals chiefly emphasized by the biblical command, "Go ye into all the world and preach the gospel to every creature." It is easy to get people to give money to causes in which they are interested. There is nothing more interesting than the progress of Christianity in foreign lands, but it is the actual facts of the situation upon which this interest may be as truly based as upon the Christian doctrine of world evangelization.

Perhaps no better opportunity has been offered to both ministers and lay-workers than is presented by the Reading Course on "The Expansion of Christianity in the Twentieth Century," now being conducted in the *Biblical World* under the direction of Professor Ernest D. Burton, lately Commissioner of the University of Chicago for the study of educational conditions in the Orient.

In order to make the work practical in limits of time and the number of books to be read, four great regions in which Christian missions are now being vigorously carried forward are chosen: China, Japan including Korea, India, and the lands in which Islam is dominant, including the Turkish empire and Africa. The aim of the course is to enable the reader to gain a vivid and reasonably accurate impression of the work already achieved, of the tasks immediately impending, and of the forces available for these tasks. It is hoped that the patient following of this course will enable the reader to form a definite judgment on these questions: Are Christian missions to non-Christian lands justified? Have they thus far achieved results commensurate with the cost? Is there reason to hope that they may be ultimately successful? Are young men and women warranted in devoting their lives to this work, and is it reasonable for the church to contribute of its wealth for the prosecution of missions?



CHAPEL CAR "EMMANUEL"

Rev. B. B. Jacques, pastor of Calvary Baptist Church, Pasadena, California, at one time missionary on "Emmanuel," writes as follows:

At last my hope has been realized. For a long time I have had a desire to have Mr. and Mrs. Hermiston of Chapel Car Emmanuel with me in a series of meetings. No wonder the work of the chapel car is a success with such earnest, consecrated workers as these back of it. It is a little difficult to say which is the better preacher, but as that is not necessary it is easy to say they are both of the best. Believing that the gospel of Jesus Christ is still the power of God unto salvation, they are true in giving that message. There is no uncertain sound in their utterances concerning Jesus as the only Saviour, and the life that those who profess to love him should lead. During the meetings, quite a number made a good profession and have been baptized. The members of this new church also received a great blessing to which many gave glad testimony. Personally it was a feast of rich things to associate in work with these representatives of the chapel car, the work of which is still very dear to my heart.

AMONG THE DANES

Eighteen years of missionary work among the Danish people of Michigan, South Dakota and Iowa is the record of Rev. C. H. Bolvig, who is now a Sunday school missionary of the Publication Society in Minnesota. A few facts and figures from a recent report show how he employs his time.

He spent one week at Blooming Prairie, speaking every evening, and twice on Sunday, aside from addressing the Sunday school. He made calls and sold some Bibles and books. The following Sunday he preached at Tyler, addressed the Sunday school and spoke in the afternoon and evening and visited homes, sold Bibles,

teacher-training books and some other books during the first few days of the week. Then home for a day, the first in three weeks, and then on to Alden, Good Thunder and Manhattan, preaching, talking to the young people's societies and Sunday schools, and visiting the people in their homes. At the last place a teacher-training class was started. And then to Clark's Grove, to the Danish Baptist General Conference of America, where he had a display of the Society's publications.

IN THE MOUNTAINS OF TENNESSEE

"Doesn't it do us a world of good to meet some one who says, 'You have helped me in the way everlasting!'" Missionary colporter W. C. Bayless relates some incidents that made him happy.

About two years ago I met an old man driving an ox in shafts to a cart. I engaged him in conversation and drifted its course on to personal religion. He was a backslider. He had no Bible and no money to buy one. I gave him one in the Publication Society's name. I met him again recently and he was glad to see me, reminded me of the gift of the Bible and told me with great joy that he had been reclaimed from his backslidden condition. He took out his purse and said, "I am going to buy a book." He picked up "Daily Bible Readings," the price of which is twenty-five cents and he had only thirteen, but I let him have it, realizing the great good he would receive from it.

In one of our recent meetings I was assigned to a home a mile and a half out in the country. I wondered about it when the city was full of Baptist homes. After we were seated in the parlor, this brother, whose guest I was, stood up and before those present said, "Rev. Bayless, do you remember meeting me once before and helping me in a religious way?" I could not recall the circumstance. He continued, "A few years ago you stopped

a day or two at Piney Level, six miles below here, and preached a few times. I had made a profession of religion several years before but had lived a reckless life since and did not know whether I was a rank sinner or a backslider. There were others at the anxious seat with me, some of them in the same condition. On learning our state of mind you talked to us publicly." The brother repeated what I had said and added, "These directions of yours helped me to the Lord that very evening and I have tried ever since to walk close to him." Thus does the seed bear fruit.

At one of our associational meetings the discussion of pastoral support by the mountain preachers was unusually interesting. Some declared that the pastors themselves are responsible for the churches' failure to contribute to their support, because they are not taught to work. The discussion produced a profound impression and points to a more hopeful day for the mountain churches. Our people in this region have been saturated with "a free gospel," meaning to them that they must not pay one cent to it or for it. One preacher said, "The gospel is free, sure enough, but God requires us to pay the freight on it."

I met a miner who is now an ordained Baptist preacher; eight years ago he was converted from a profane, drunken life in a cottage prayer-meeting held by myself and another preacher in a mining camp. He has learned to read since then. It was a joy to spend a Sunday with him in his church.



Children's Day, 1913

"Temple Hosannas" is the title of the program provided by the Publication Society. Its use ought to be well-nigh universal in the churches of the Northern Baptist Convention. It affords a fine opportunity for making missionary impression. There is plenty of time yet to secure these programs and prepare for a great occasion at the morning or evening service of the second Sunday of June. It is not too late to use the Five Minute Exercise on preceding Sundays.

Write to the Missionary and Bible Department of the Publication Society, 1701 Chestnut Street, Philadelphia, Pennsylvania, for Children's Day supplies — giving number of programs and boxes or envelopes required — packet of leaflets for use by pastor in preparing sermon, packet of leaflets for April and May monthly missionary meetings (programs published in March and April Missions), leaflet literature for general distribution, and Five Minute Exercises for the Sunday school.



The New America

A STUDY IN IMMIGRATION, BY MARY CLARK BARNES AND LEMUEL CALL BARNES

The mere enumeration of the topics discussed gives little idea of the book as a whole. The study is based on historical facts beginning with records of the first English settlement of America, in condensed form, and continuing through Government reports of 1912. The "Study" shows that the immigration problem is not new, but interwoven with our national life from its beginning. The statistical comparison of the "new immigration" with the "old," in respect to some frequently discussed characteristics, is reassuring concerning the nationalities whose representatives are coming in largest numbers today. Concerning Asiatics in America, Chapter V gives much information not previously published, and is concrete and vivid as well as new and comprehensive. The last chapter gives a view of the various kinds of work for and with immigrants, classified as "State," "Society" and "Church" agencies. The tables in connection with this chapter set forth a variety, amount and productiveness of the work now being done which will be inspiration to those engaged in the work and an incentive to all who are ready to do their part in conserving the national ideals of our new America. It is hoped that this volume will lead our people into a more sympathetic and appreciative acquaintance with the strangers within our gates, many of whom are to be fellow citizens with us, sharing fully the responsibility of making the America that is to be.

FROM THE EDITOR'S NOTE BOOK

Mission Study in Earnest

With great enthusiasm the Second Baptist Church of Chicago closed its eight weeks' mission study campaign on Livingstone's Centenary. The 18 classes, which had been meeting weekly with an enrolment of 225, graduated with full honors 171 of these. Dr. J. Y. Aitchison, Joint Secretary of the Home and Foreign societies, presented the faculty and students with their diplomas before hundreds of their fellow church members. Selections from the program of the Forward Movement, entitled "The Message of Light," increased the interest of the occasion. Among the 171 who received diplomas were many of the leading officers of the church; two of the graduates were blind. It is believed that this mission study campaign is the record for attendance and interest for the Northern Baptist Convention. The whole church is filled with the missionary atmosphere and spirit as a result. Among the twenty teachers of the faculty appear the names of Pastor John M. Dean, Assistant Pastor Percy W. Stephens, Mrs. Paul Metzger of the Congo Mission, and Mrs. C. B. Dorr, whose two daughters are both on the foreign field.

The Easter Day services were unusually impressive; 22 following Christ in baptism at the evening service, and many of these young converts were from the Sunday school and mission study classes.



The Pastor that Does Things

A Pennsylvania pastor, sending in a large club list, adds a word that shows what a missionary pastor can do for a semi-missionary church: "I am proud of our increase over last year. I am proud of my church anyway. When I came here four years ago this church was decidedly not a missionary church. I began a campaign of education. A year later we adopted the duplex envelope and last year (1912) our church met every budget. This means that a great deal of work has

been done, but what is work if one can only bring a church to such a front line standard? This enlarged list of subscribers tells its own story. Trusting that the Lord may continue to bless and prosper you and your great work, I am," etc.

We should like to give name of pastor and people, who doubtless rejoice as one in the new life and interest of the church, but the testimony to a pastor's influence is just as strong without specifications.



Items to Quote

The Presbyterian Home Mission Society conducts missionary work among 57 tribal divisions of North American Indians, whose members speak almost as many Indian languages. The Society has 134 missionaries, helpers and interpreters under appointment, and requires six additional workers for vacant fields. The pastors and helpers supported by Indian churches and native missionary societies number 18. The Woman's Board has 53 school employees and field matrons. The Presbyterians have a total constituency among the native American race of over 20,000. They report 116 organized churches.

Mr. James McIlravy, of Brooklyn, has given a tent to our Mission in Porto Rico. The first Sunday that it was used it welcomed a Sunday school of 257.

India has 25,000 miles of railroad, and 40,000 miles of canals, irrigating 10,000,000 acres; 30,000 post-offices and 4,000 telegraph offices. Every year the post-office handles a sum equal to \$70,000,000, and carries 1,878,000 parcels. It will be seen that missionaries are not living outside the area of civilization.

The rights of 560 Negroes to participate in the distribution of lands and funds belonging to the Cherokee Indians has been confirmed by the Supreme Court of the District of Columbia. It involves property variously estimated as worth from \$5,000,000 to \$50,000,000.

A bulletin on age and marriage conditions has been issued by the United States census. The age statistics of the colored population are as follows:

	1910
All ages	9,827,763
Under 5 years	1,263,288
5 to 14 years	2,401,819
15 to 24 years	2,091,211
25 to 44 years	2,638,178
45 to 64 years	1,108,103
65 years and over	294,124

The percentage of Negroes in the older age groups is smaller than among the whites, due partly to a higher death rate, but also probably to a higher birth rate among the colored people. The high infant mortality is shown by a smaller proportion under five.

Houston, Texas, has a \$15,000 colored library nearly ready for tenancy. There are rooms for children, reference, lectures and trustee meetings. The architect was W. S. Pittman, of Washington, D. C. The library has 20,000 volumes.

E. T. Shields, M.D., of Yachowfu, West China, delivered an address before the Royal Asiatic Society in Shanghai, China, on the evening of January 9, 1913. Dr. Shields' address upon "Omei Shan, the Sacred Mountain of Szechuan," was illustrated by several large photographs and by a large number of lantern slides made from remarkable and unique photographs taken by him, and a number of curios typical of the region. A two-column account of this lecture appeared in *The China Press*, a daily newspaper published in English in Shanghai.

Rev. R. F. Y. Pierce, pastor of the Second Avenue Baptist Church, New York, has established in connection with the church a medical department, with trained nurses, a dental clinic and clinic for diseases of the eye, ear, nose and throat, and with a complement of physicians and surgeons.

The national character of the Y. M. C. A. work is illustrated by the existence of six city associations in South America, with a seventh on the way in Chile. The tenth anniversary of the Buenos Ayres organization celebrated the completion of a \$200,000 building. The first evening was devoted to the 400 English speaking

members, the second of the 500 Argentine members, the third to the large Scandinavian section, and the fourth to the German contingent. The English, American, German, Swiss and Holland official ministers were in attendance; 150 representative university men were present, and more than 2,000 persons visited the building.

The American Missionary Association (Congregational) has 100 schools among the Negroes, with about 16,000 students. For sixty-six years the Association has been engaged in this work, which has also been a conspicuous feature of our own Home Mission Society's work during the same period.

Features of the Convention Program

DETROIT, MAY 21 TO JUNE 3

Wednesday, 21st: Morning — Welcome, President's Address; Report Executive Committee. Afternoon — Annual Meeting Foreign Society; meeting of State Delegations; election of committees. Evening — Address by Secretary Franklin; new appointees introduced.

Thursday, 22d: Morning — Report Finance Committee; Discussion Executive Committee Report. Afternoon — Foreign Society; Addresses and Open Parliament; Woman's Work. Evening — Publication Society; Addresses on Bible Revision, Denominational Publishing Work, Social Service and Brotherhood.

Friday, 23d: Morning — Report Education Board and Commissions. Afternoon — Publication Society; Election of Officers; Addresses. Evening — Woman's Home Mission Society; Addresses on Efficiency.

Saturday, 24th: Morning — Convention Business. Afternoon — Woman's Home Mission Society, with President's Address, etc. Evening — Addresses under Auspices of Education Board.

Sunday, 25th: Morning Convention Sermon, Dr. L. A. Crandall. Young People's Session at 2.30. Evening Addresses by Prof. E. R. Burton, Prof. C. R. Henderson and Dr. Emory W. Hunt.

Monday, 26th: Morning Election of Officers of Convention and Cooperating Societies. Reports. Afternoon — Home Mission Society, annual meeting. Men's Banquet at 5.30. Evening — Joint Session Woman's Foreign Mission Societies.

Tuesday, 27th: Morning — Report of Committee on Administration and of Ministers' and Missionaries' Benefit Fund. Afternoon and evening — Home Mission Society.

Wednesday, 28th: Reports of Commissions. Afternoon — Historical Society. Evening — Convention Addresses and Denominational Rally at twenty-fourth and closing session.



Among the Books

The Reviewer's table is filled with books worth reading,—books that the minister should have, books that the husband and wife in the home should read, books that will stir the best impulses of every reader, young or old. It is difficult to select, our space is so inadequate to the supply.

Take the missionary books first. What a literature of missions is being created in our time! All the lands that have been little known are now being opened to us along missionary highways and byways. Authors and publishers are vying to make books that will attract. Among the latest volumes is a most timely present day story of Islam in Turkey, by Henry Otis Dwight, entitled *A Muslim Sir Galahad*, which gives a reason why the long contest between Christianity and Mohammedanism will ultimately be won by the former. (Fleming H. Revell Co. \$1.) Then we turn to a biography, *Nathan Sites*, published by the same house, not with keen anticipation, it must be confessed, for few writers can make a life story effective. This is a happy surprise, for Mrs. S. Moore Sites wrote in quite unusual style the story of her husband's career in China. Nathan Sites was sent out by the Methodist Church in 1860, when the clipper ship was taken instead of the "liner" of today. These pen pictures are fascinating and illuminating, and you will go on reading to the close, with a benediction upon the loving wife whose last earthly work was this tribute to her husband's worth. (\$1.50 net.)

From abroad we turn to the home field and find a book of great value in Dr. Peter Roberts's *The New Immigration*. Here is a study, by a man who is devoting

his life to the subject, of the industrial and social life of Southeastern Europeans in America. He is concerned chiefly with the way they are treated and the life they are living in our country. He has gained much of his information at first hand, and as head of the immigration work of the Y. M. C. A. commands a wide range of observation. Nothing of more value on the subject of immigration has appeared in some years, and our ministers should read this book in order to know better how to deal with the local problems in this connection. We shall have more to say of this book at another time, but now we say—read it thoughtfully. (Macmillan Co. \$1.60 net.)

The Education of the Women of India is a good book to read after finishing Miss Burton's work on the education of Chinese women. Miss Minna G. Cowan, an M.A. of Girton College, England, gives the conclusions of a careful study that bears marks throughout of the author's ability and fairmindedness. She makes a conclusive argument for Christian education as the only hope for India. A book packed full of facts for the thoughtful. (Revell. \$1.25 net.)

Next we come to a completely different style of missionary book from any of the preceding, indeed in a class by itself. *Lotus Buds*, by Amy Wilson-Carmichael, tells us with pathos and humor commingled of the child life of the Orient and the work which Christian missions have accomplished in behalf of a childhood subjected to unnamable horrors. Here is a story that will make missionary meetings of absorbing interest. The publishers are right in claiming that this book breaks new ground. It carries a

tongue of fire in it, and fire from off the altar. Every woman's circle should have it for reading. (George H. Doran Co. \$2 net; with remarkable photographic illustrations.)

Thinking Black is the striking title under which D. Crawford, an English missionary, tells graphically the story of twenty-two years' service without a break in the long grass of Central Africa. He goes into this black land in 1889 and does not see the old civilization again until 1912! This is a book of romance, of thrilling interest, with such illustrations as have not been given before. It should be read now, in connection with the life of Dr. Livingstone. The first Bantu proverb quoted by the author gives us a reason for studying carefully the black man at home and abroad: "The African race is an india-rubber ball. The harder you dash it to the ground the higher it will rise." (George H. Doran Co. \$2 net.)

We cannot get too many individual views of conditions in China, and in *New Thrills in Old China* a Presbyterian missionary, Miss Charlotte E. Hawes, tells of what she saw and experienced. She also describes in a natural way early life and call to missionary work and makes a book that

is readable and stimulating. (George H. Doran Co. \$1.25 net.)

Other books must go for this time into the list of

BOOKS RECEIVED

Spiritual Law in Natural Fact, by J. C. Armstrong, D.D. (Griffith & Rowland Press. 50 cents net, postpaid.) A thoughtful presentation.

True Wealth; or, What is He Worth? by J. Sherman Wallace, M.A. (Griffith & Rowland Press. 50 cents net.)

Life of G. L. Wharton, by Emma Richardson Wharton. (Revell Co. \$1.25 net.) Excellent biography of one of the first missionaries sent to India by the Disciples of Christ.

What Children Study and Why, by Charles B. Gilbert. (Silver, Burdett & Co. \$1.50 net.) Valuable discussion of present-day pedagogy.

Freedom and Authority in Religion, by Edgar Y. Mullins, D.D. (American Baptist Publication Society. \$1.50 net.)

The Heart of the Bible, edited by Ella Broadus Robertson. (Thomas Nelson & Sons. \$1.00 net.) Just the book for the family use.

FROM THE EDITOR'S NOTE BOOK

The number of missionaries reported in the Philippine Islands is 167; of native helpers, 880; of Protestant church members, 40,000.

The next biennial international convention of Christian Endeavor will be held in Los Angeles, July 10-14. This will be the second time Christian Endeavor has crossed the continent, the San Francisco convention having been held in 1895.

Episcopalians were once strong in Mexico, but failure marred their work for some years. Within a decade Bishop Aves has amalgamated American and Mexican interests, brought about harmony, and engineered a considerable growth. A Hooker Memorial School is one of the prominent institutions of the capital.

In the part of South America which includes the headwaters of the Amazon, the Orinoco and the Nonches — Brazil, Peru, Bolivia, Ecuador, Colombia and Venezuela — an area of 1,320,000 square miles, there is not a single Protestant missionary.

Services in Greek, Russian English and Swedish were held in St. Stephen's Episcopal Church, Pittsfield, on a recent Saturday and Sunday. Rev. Jacob Leloudas of Springfield was in charge of the Greek services; Rev. Michael Febula of Watervliet, N. Y., preached to Russians; and Rev. M. G. Johannsen of Schenectady, N. Y., led the Swedish services. Local churches are awakening to the immigration opportunities.